

# International Journal

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Roy G. Ross, *General Secretary*

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"Christ and the Children," by *Koma'rami-Kacz* (Hungarian, 1880—)  
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# God Works in Everything

A declaration hard to believe sounds reasonable  
in the words of the Revised Standard Version

by J. Carter Swaim\*

THERE IS A PASSAGE in the King James Bible which is often quoted glibly in time of sorrow. It is especially apt to be used by younger ministers. Older men know that for grief that is new and deep there are no words, and that it is better to say nothing than to be over facile. One who stands by loyally does not need to open his mouth to let the bereaved know of his sympathy. Those who think they must say something, however, quote Romans 8: 28: "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose."

Grief-stricken persons sometimes quote it to themselves. One has heard it repeated by parents whose sixteen-year old son met death by accident, and by a mother and father whose daughter had committed suicide, taking with her her infant of a few months. However hard it was to believe, they were trying to persuade themselves that it was true. Since it was in the only Bible they knew, they thought it had to be accepted unquestionably.

Not all have been so docile. One woman who had been widowed quite early in life boldly declared that in her case she was sure it was not true. She asked herself the reason, and remembered the qualifying clauses: "to them that love God" — outsiders might say it was because she didn't love God, but she honestly and earnestly believed that she did love God; "to them who are the called according to *his* purpose" — she then decided that the reason that in her case all things had not worked for good was that she was not among the called according to his purpose — and there was small comfort in that.

A well-meaning friend tried to ex-

plain that there is a certain emphasis on togetherness in the text. Individual circumstances may seem against us, but it is when things are seen in their totality that the beneficent purpose shines out.

The story is told of a minister who found even this hard to believe. At the age of sixty-eight he said that he had never had a doubt, but within a year an experience had befallen of which he wrote: "In that dark hour I became almost an atheist. For God had set his foot upon my prayers and treated my petitions with contempt. If I had seen a dog in such agony as mine, I would have pitied and helped the dumb beast; yet God spat upon me and cast me out as an offence—out into the waste wilderness and the night black and starless."

It was the death of his wife which caused such overwhelming emotion. No use telling a man in that mood that "all things work together for good." The widow above referred to said that it was with a great sense of relief that she discovered the Revised Standard Version at this point: "We know that in everything God works for good with those who love him, who are called according to his purpose." This translation rests upon a more ancient Greek text, and is evidently what Paul originally wrote.

It is not said that things work together at all. Things really are neutral, with no power to work either good or bad. The word "circumstances" simply means "things that stand around," and circumstances cannot of themselves affect us one way or the other—it depends upon what we make of the circumstances or what we allow them to do to us. It is said that, no matter how desperate our plight, God can still do something with us and for us: "in everything God works for good." The other may seem platitudinous or preposterous—but this is revelation!

Events that seem dire appear a different light if we are aware that even in them God may work for good if we will let him. Many a Bible biography could be cited by way of illustration. Take Joseph for example. He was sold into slavery, unjustly accused by a designing woman, and cast into prison. Neither individually nor collectively did those evil circumstances work for good. But in those evil circumstances God was working with Joseph, that he could eventually say to his brothers: "Ye meant evil against me, but God meant it for good" (Genesis 50: 20).

What is true of the Bible can be traced also in history. Matthew Fontaine Maury was a seaman with hopes and prospects of a brilliant career as a naval officer. At the age of thirty-three he was crippled in a stagecoach accident; he had given his seat to a lady and was the only victim of the overturn. His career at sea was ended. Much to his disgust he was assigned to a desk in a landlocked harbor. But from this desk he worked out the principles of direction and velocity for wind and waves. The weather charts and forecasts upon which much of present-day life is dependent, were made possible by Maury's discoveries and calculations. There is not a ship that sails the seas but uses his principles of navigation.

At a dark moment in Israel's history, a messenger of God appeared to her despondent leader. "You stand here," said the messenger (Judges 6: 12f, Moffatt), "the Eternal is with you!" "The Eternal with us, my lord?" said Gideon. "Then why has all this happened to us? Gideon's question is that of many a perplexed and disappointed soul: If God is with us, why did this loss, this sorrow, this tragedy occur?"

The answer certainly does not lie in my smooth assurance that if we just keep our chin up everything will be all right. Before Jesus came no real answer was possible. Many evil forces conspired to bring about his death, but even in the Cross God was working for good. Thus it was that Paul came to interpret his own frustrations and defeat. He writes from prison (Philippians 1: 12): "I want you to know, brethren, that what has happened to me has really served to advance the gospel."

\*Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.



# A Plan for Drama in the Local Church

by Amy Goodhue Loomis\*

IT IS TIME that the local church looked at the matter of religious drama from an adult point of view. Too often in the past drama has been considered something "nice for our young people." This patronizing attitude is quite indefensible from educational, aesthetic, and religious viewpoints.

In the first place drama—*real drama*, that is, not merely propaganda-loaded preachments in dialogue form—implies conflict. Religious or moral conflict. And that kind of conflict is seldom "nice" in the popular use of the word.

In the second place, that treacherous little preposition "for" suggests that an activity is to be ready-made and bestowed upon the youth of the local congregation as something suitable only for the immature. Young people will be quick to suspect and resent such an attitude.

## An accepted part of the total program

Long experience has proved with surprising consistency that only when religious drama is introduced into the total program of the local church as a valid activity in which adults, youth, and even the very youngest children may participate with equal benefit and creative joy does it develop into a permanently useful factor in that church's life.

This type of all-church drama program may well be encouraged in all sorts of local situations. For instance, yours may be a large metropolitan church with an active congregation and substantial budget. In such case, your need may be for a paid, full time professional director of a department of religious drama. Perhaps you can afford only part-time service. Or perhaps, yours may be a small country church. You may have to depend upon volunteer leadership. This does

not mean that your drama program will necessarily be less good or less effective than that of the city church. It may well be better. It will simply make a different use of personnel and time.

Whatever your local situation, your congregations will have certain needs in common. You will all need leadership, materials, adequate space for playing, building, and storing equipment, and a fair budget of time and money. First of all, you will need a plan designed to your peculiar conditions. In some churches, this plan indicates the development of a drama club; in another, the establishment of a drama department integrated within the pattern of the educational program. Let's look at some of the basic needs common to all of our programs.

\*Standard Leadership Training Course 142.2b.

\*Religious Drama Workshop, August 7-18, 1950, Green Lake, Wisconsin. (See advertisement, inside front cover page.)

## Qualifications for a leader

The leader of your drama program can make or break it. If professional guidance is available, examine the quality of that leadership in the following terms: Is the director an active Christian person? Has he had training in the field of drama in college or in special schools which give some assurance of his competence? Does he maintain an active interest in the best secular drama which your community affords? Is he a participating member of your local community players? Does he read widely? Has he had any teaching experience? Has he had experience in leading the specific age groups for which you propose to use his talents? Has he the maturity which insures good judgment and good taste in his relationship with the non-church going public? Is he an active churchman in the best sense of the word? Only one question as to his professional qualifications, you will note!

If you must depend upon lay workers, use the same set of questions as a guide, but be even less insistent in the matter of professional skills and training. There are so many extension courses from state universities, leadership training courses,<sup>1</sup> summer schools, and special workers' institutes<sup>2</sup> available nowadays that it is often possible for a leader to secure



Summer institutes and workshops conducted by religious organizations give special training for local church directors of the drama program.

\*Director of the Department of Religious Music and Drama, Northern Baptist Convention; Director of the Religious Drama Workshop, Green Lake, Wisconsin.



a substantial education in a specialized field designed just for his needs.

If you wish to divide the drama leadership among several persons in your congregation, try forming a committee or council of half a dozen concerned persons with a chairman whose duty it is to assign and administer individual responsibilities. In addition to the volunteer directors on such a council it would be well to include the minister, church school superintendent or chairman of the Board of Religious Education, and one or two persons of wide acquaintance among the church membership who can help in enlisting further volunteers.

### How to find the play

The play may be "the thing," as Hamlet so wisely counselled the players, but to discover the *right* play for the *right* church and the *right* occasion is another matter. Those of us who comb the catalogues and read dozens of second rate pot-boilers, whose authors drape the inadequacy of their thinking in diluted Elizabethan English and Biblical inaccuracies under the hopeful misapprehension that such museum atmosphere will disguise their deficiencies, know how hard it is to find that play. Allowing for the differences in our various congregational requirements, we still need some sort of yardstick to give our choices validity. Dr. Fred Eastman, professor of religious drama in the Chicago Theological Seminary, has done us a real service in his pamphlet, *How to Write the Religious One Act Play*.<sup>3</sup> Even if we are not budding writers, we can avail ourselves of this excellent guide in the selection of plays for study and presentation.

### Points on giving plays

Lack of formal stage or playing space need not curb your enthusiasm for religious drama. Explore the possibilities of *drama-in-the-round* or *arena theatre* so popular today in many professional and community playhouses. And try a formal *play-reading*. This method makes no demands beyond chairs, books, and good

light. There is a pamphlet available to you in this area, too. It is called *Play Readings Can Be Profitable Fun*.<sup>4</sup>

In many churches the sanctuary will be your only stage. This limitation will affect your selection of materials for presentation. Good taste governs all details pertaining to such productions. These dramas become an integral part of the experience of worship. When it is necessary to use the platform of the sanctuary for a secular drama, you will need a neutral background of draperies or screens to conceal the ecclesiastical aspects of the chancel. Under conventional circumstances, no theatrical effects should ever be introduced into this area. Lighting should be unobtrusive and its source either concealed or entirely legitimate, as if from candles or lamps, in order to be appropriate in sanctuary drama. Lights are an essential part of your drama equipment and may well be the first item on your budget.

All properties and costumes belonging to the drama group should be worthy of good care. Adequate storage space, and a key for the director are the rightful prerogatives of the department.

The church's drama program deserves financial support adequate to protect drama groups from having to earn their own way at the box-office, and of necessity having to stoop to the merely popular and meretricious.

Drama in the local church ranges all the way from unrehearsed creative dramatics for little children, usually changing in the junior high school years to simple, meaningful formal dramas, to the most elaborate pageants and dramas presented in the sanctuary by adults. Drama is just one of the art forms that cut across all age group boundaries and gather the entire church family together.

Here are two basic plans of organization for widely different types of churches. Perhaps you will find ideas for your own group in them.

### Plan for a Drama Department in a City Church of 1200 or More Members

*Staff:* Paid professional, full-time director of drama department.

*Drama Council:*

The minister  
Director of Religious Education  
Director of Drama

Chairmen or representatives of  
Each age group  
Adult Speaking Choir  
Two members at large

### Annual Schedule of Adult Groups:

Preparation and presentation of the following annual programs:

1. Fall fellowship drama or operetta (Recreational)
2. Christmas drama
3. Mid-winter drama: Formal play-reading (current social-religious drama)
4. Easter drama or pageant
5. Spring drama (full length comedy of social import); or  
Program of one-act plays
6. Verse Choir Recital; or  
Verse Choir participation in major drama production.

### Annual Schedule of Youth Groups:

Preparation and presentation of the following annual programs:

1. Midwinter program of three one-act plays
2. Cooperation with existing youth group in at least two Sunday evening programs.
3. Cooperation with adult group as requested.
4. Cooperation with all groups, as requested, in designing, building and lighting productions.

### Annual Schedule of Children's Groups:

Continuing program of creative dramatics in Sunday church school, with on sharing program experience with invited guests.

Memory program carried on through speaking choirs.

### Annual Schedule for Mission Program:

Occasional programs for home or foreign mission projects, in which all drama groups will be ready to participate.

### Sample Weekly Schedule for Entire Church

Sunday morning: Creative dramatics from beginners' through junior high school departments.

Sunday evening: Cooperation with established youth group work as follows:

1. Formal play reading
  2. One-act plays during season.
- Monday evening: Reserved for occasional meetings of Play Readers' Group. Not weekly.
- Tuesday afternoon or evening: Speaking Choir of adult women or mixed Speaking Choir.
- Wednesday afternoon: Teen-age drama group.
- Thursday evening: Monthly meeting of Drama Council. Also, rehearsal evening.
- Friday evening: Rehearsals.
- Saturday morning: Two-hour session of teen-age drama group.

### Program of Drama Interests in Small Rural Church of Not More Than 150 Members

*Drama Council* (all but minister lay volunteer workers):

Minister  
Drama Chairman

<sup>3</sup>How to Write the Religious One Act Play by Fred Eastman. Friendship Press, 1947.

<sup>4</sup>Play Readings Can Be Profitable Fun by Amy Goodhue Loomis. Department of Adult Work and Family Life, Northern Baptist Convention, 1703 Chestnut St., Philadelphia 3, Pa.



Director of Youth Drama Program  
Director of Creative Drama Program  
Superintendent of Sunday School  
Adult man as Director of Production  
(Building, Lights, etc.)

**Annual Schedule:**

Fall fellowship drama (recreation) or comedy drama of social force, including youth and adults.  
Christmas drama (youth project)  
Easter Drama (adult project)  
Family Week celebration: Formal play reading or evening of one-act plays.

**Monthly Schedule:** Play Readers' Group for young adults. (Unique fellowship

opportunity. Not always scheduled at church building.)

**Weekly Schedule:**

Sunday morning: Creative drama as space permits. One sharing experience before entire church school.

Sunday afternoon: Rehearsal time for Adult Group; Youth Group; Speaking Choir. (Since this may be a small group including many of the same people, direction of interest will determine apportionment of time.)

Sunday evening: Rehearsal time for cooperative projects with established youth group.

science. Ours is a world of nuclear giants and ethical infants."

Our material progress came through the cooperation of vast forces and resources to that end. Spiritual advancement will come only as millions of persons with spiritual insights find avenues for cooperative action and dedicate themselves to the attainment of new spiritual goals. The spiritual insights of the Christian gospel must now be brought to bear in all the activities and relationships of our highly organized world, even as they were applied in past centuries to the simpler problems and processes of human living.

Because of their keen appreciation of present needs, eight interdenominational agencies with annual budgets totalling over \$2,000,000 are now giving up their individual identities and merging their traditions and activities into the new National Council of the Churches of Christ in the U.S.A. These are the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, the National Protestant Council of Higher Education, the United Council of Church Women, and the United Stewardship Council. As these agencies have been working side by side, it has become increasingly apparent that unitedly they could (1) give a more dramatic witness to their belief in the principle of cooperation; (2) deal more effectively with issues affecting our total culture, and (3) give more effective services to local churches.

**It will witness to Protestant solidarity**

There is need today for a dramatic witness to our solidarity. Too long the members of Protestant churches have been oversold on what is known as their weakness—on their divisions and their competitiveness. It is true that some differences of faith and conviction are inherent in our Protestant way of life, but we have exaggerated the nature and extent of these differences. We need to understand the great body of faith we hold in common. We need to understand and be proud of our traditions in cooperation. We need to sense the solidarity of our witness in

## A New Council for a New Day

**The merger of the interdenominational agencies next November, will unify powerful forces for the attainment of spiritual goals.**

**by Roy G. Ross\***

**THE YEAR** 1950 may well prove to be one of the great milestones of Christian progress in the history of the Christian churches of America. This is the year which will mark the consummation of the National Council of the Churches of Christ in the U.S.A.

**The merger is consistent with history**

This new unity marks the latest advance in the quest of the churches for greater cooperation in their mutual Christian tasks. To be sure, there had, for years, been far more cooperation, especially behind the scenes, than the average church member has realized. As early as 1832, leaders of many denominations joined hands in the work of establishing and encouraging Sunday schools and in 1872 formed a committee on the International Uniform Lessons. Since those dates, the scope of cooperation has gradually expanded, though it made its largest gains during the first half of this century.

This emphasis on cooperation is one of the two elements which con-

stitute the genius of Protestantism. The primary emphasis which grew out of the Reformation had been the right of the individual to liberty of conscience, direct approach to God, and freedom in forms of worship. This emphasis is still central to our faith and must never be lost. During the past century, however, there has been a growing realization that individual freedom is not inconsistent with united action on the basis of those deep convictions which we all hold in common. This has gradually led to the development of many phases of voluntary cooperation which now constitutes the equally essential corollary emphasis of our Protestant churches.

**The merger is needed today**

This latter emphasis is timely as we now find ourselves at the halfway mark of a century which has been remarkable in its material prosperity and scientific achievement but pathetically weak in its spiritual advancement. As General Omar N. Bradley so well stated it: "We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without con-

\*General Secretary, International Council of Religious Education.



many areas of life. We must become aware of the cooperative planning which goes on behind the scenes.

#### **It will serve as a united front**

There is need in the present day for a united front on behalf of the churches. We are living in a day when all phases of our culture are highly organized; when political and social policies are no longer determined in individual communities but on ecumenical and national bases. In such a day, the church must be prepared to emphasize spiritual values also on a wide front. It is true that no agency can purport to speak for a united Protestantism. It can, however, devise ways in which the churches may be made aware of issues, can obtain the facts regarding them, and can speak concertedly in those areas where there is unity of mind regarding the nature of the Christian witness. It is the conviction of the uniting agencies that such a goal can better be achieved through a new, all-inclusive agency through which we can reach all constituencies of the churches.

#### **It will give more effective service to churches**

The third advantage of the proposed merger is in a more effective service approach to local churches and communities. There was a day when the local church was segmented structurally and in its program. It tolerated and even fostered the cliques of members who were evangelistically minded, or educationally minded, or missionary-minded, or socially minded. These cliques

grew in response to the professional leadership which served these churches. The professional evangelist believed only in conversion by cataclysmic methods and ignored the vast evangelistic potential of the churches' schools. The professional educator lost sight of the fact that his educational formulas were impotent except as they were motivated by evangelistic goals. The professional missionary leader put his emphasis on salvation abroad and was sometimes inclined to ignore the paganism of his home community. The social reformer was equally unconcerned by his responsibilities as a member of a world church with a commission which encompassed the earth.

We can be thankful that these conditions have passed. We now have leaders, both local and national, who see that the Great Commission requires that the Christian shall have a part in taking the Christian gospel to persons of all ages, of all classes, in all walks of life, of all nations and cultures—that, though his activities may be specialized, his interests shall know no limitation.

#### **It will enlarge the vision of religious education**

Certainly in such a day as this it is a sign of progress that our eight great agencies with specialized tasks now wish to unite their efforts; that they wish for each to have the enrichment which comes from the experience of all; that they desire to work out their services to

local churches in such a way as to avoid competition, overlapping, and waste.

As a result of the new Council the officers and teachers of our church schools should become more aware of their responsibility for leading young people to Christian decision and church membership. Our church school literature should have a stronger emphasis on the missionary work of the church, and its responsibility for improved social conditions in its community. Our colleges and university foundations should more fully realize the need for training students who can assume Christian leadership in the home church and in constructive community projects. Our local leadership schools should also enlarge their vision and program so as to train leaders for all phases of the Christian task.

We do not yet know the full roll of the denominations which will sponsor the new Council. Conservatively estimated, there will be at least thirty denominations in the membership of its General Assembly and a score of others working in its divisions, representing approximately 85% of the Protestant church constituency of America. Some services which are rendered by the uniting agencies reach 20,000,000 persons of eighty denominations every Sunday, and we hope this number will increase in the days ahead.

There are in the United States today 47,557,000 Protestant church members (thirteen years of age or over). These are members of approximately 150,000 local churches, but there is also a vast proportion of our population which is unreached. There are 10,000,000 Protestant young people enrolled in the youth fellowships which are members of the United Christian Youth Movement, but there are 15,000,000 children and youth untouched by religious education. There are vast human resources available for Kingdom service. They need a sense of solidarity. There are other millions who need the benefits of an effective witness. They are the challenge which confronts the New National Council of the Churches of Christ in the U.S.A. which will be formed at Cleveland, Ohio, on November 26, 1950.

## **How to Use This Issue of the Journal**

**Remind your worship leaders** that resources for both July and August are contained in this issue, since the July and August numbers are combined.

**Your Junior Choir leader** and your Junior Department superintendent could set up a very satisfying cooperative relationship—on the basis of the article on page 8.

**Other articles for local church leaders** are Mrs. Beck's on making blue prints, page 10, Miss Loomis' on drama, page 3, and the suggestions for Religious Education Week, page 7.

**Vacation and Weekday Church School leaders** will find inspiration and ideas in the articles on pages 12 and 14.



# With Devotion and Imagination

## Local churches observe Religious Education Week

by Lemuel Petersen\*

**EDITOR'S NOTE:** The following suggestions for observing Religious Education Week from September 24 through October 1, 1950, are only a few of the many possible activities. Local church groups are encouraged to secure help from their denominational headquarters material that has been especially prepared for this observance. Further information about the week and other materials is carried on the inside page of the front cover. In the July-August issue of the Journal a dedication service for church school leaders and a listing of audio-visual resources, both suitable for this year's Religious Education Week, will be printed.

**LOCAL CHURCHES** last year celebrated Religious Education Week with a wide variety of activities. This was discovered in reports which came from churches of many denominations throughout the country. These activities began on—or even before—the last Sunday of September and continued through the first Sunday in October.

The following brief summary tells of some of the more unusual and interesting kinds of events which churches planned during the 1949 observance. The more traditional Rally Day, Promotion Day, workers' conferences, youth meetings, leadership classes and other activities were also held in the churches mentioned, as well as in thousands of other churches.

### For teachers and leaders

Many churches had recognition and dedication services for their educational leaders and church school teachers on Rally Day. The First Congregational Church of Oak Park, Illinois, included in its service not only the teachers of all age groups in the church school, but also the officers of the youth groups, the leaders of the Brownies, Girl Scouts, and Boy Scouts, and the members of the board of Religious Education.

The Methodist Church of Auburn, Indiana, had a "carry-in" dinner at twelve noon on the first Sunday for the complete church school staff and class officers with members of their families. A neighborhood pastor brought an inspirational message to the leaders and teachers on the high

privilege and on the great joy and remuneration possible in the work of those engaged in the educational task of the church. Children of the families present were entertained with motion pictures in another room. The dinner meeting concluded before 2:00 p. m.

Included in the education staff dinner of the Seventh Day Baptist Church, of Milton Junction, Wisconsin, on a week night last year, were not only all teachers and officers but also youth group workers, choir directors, organists, and education committee members. Following the dinner high school and college young people led a panel discussion on the educational needs of the church.

Appreciation Night in recognition of church school workers, was held by the Church of God of Alexandria, Indiana, on a week night with a panel discussion by the pastor, a parent, a teacher, and the superintendent with questions from the audience.

Intensive training for the teachers was given in a leadership course during Religious Education Week last year by the Church of the Brethren of Oklahoma City, Oklahoma.

The Evangelical United Brethren Church of Ordway, Colorado, featured a Visual Aids Conference for its teachers. A Denver expert was brought in to describe the teaching values of religious films and to show several motion pictures.

### Special activities on Rally Sunday

Special events for Rally Day are very common, but not all of them show creative thinking and planning. However, the Westminster Presby-

terian Church of South Bend, Indiana, did last year. In fact, the church used this Sunday to begin a vital, expanded educational program on Sunday morning. With young parents especially in mind, two identical worship services at 9:30 and 11:00 A. M. were inaugurated. Young parents could thus attend church while their children were attending church school classes.

Pupils and parents of the Windsor Avenue Congregational Church of Hartford, Connecticut, met for breakfast at 9:30 A. M. on Rally Sunday. Registration for the church school followed.

A reception for all Sunday school members received during the previous year was held by the Methodist Church in Fisher, Illinois, in the evening of Rally Day. Parents were invited also to hear a presentation of the Sunday school materials being used.

Guest Sunday was the name used for Rally Day in the Salem Lutheran Church of Fremont, Nebraska. Promotion services for church school departments were also scheduled.

Dedication of a renovated church building was held at an evening service on Rally Sunday by the United Church of Ludlow, Vermont. The governor of the state was the main speaker.

### For children and youth

Much that has already been described was specifically for the younger participants in the church's educational program. However, some additional features are worth noting.

A weekday party for children and a wiener roast for intermediates were held by the Fletcher Methodist Church of Lawton, Oklahoma.

One of the most interesting new activities started for young people last year was in the First Community Church of Joplin, Missouri. The Senior Candlelight Club inaugurated a new devotional program. A "prayer cell" hour was held Thursday after school hours and continued in the following weeks. It was the culmination of a series of devotional discussion programs during the weekly Sunday night meetings of the club.

Three youth delegates to summer conferences reported to the Sunday morning congregation of the First Methodist Church of Greenwich, Connecticut.

\*Director of Public Relations, International Council of Religious Education.



School Guest Night was observed by the *Methodist Youth Fellowship of Orland Park, Illinois*. The superintendent of schools and teachers in the public schools were special guests.

Local churches of *Redlands, California*, held special receptions for college and university students on Rally Sunday.

Many other interesting ways for celebrating Religious Education Week, and thus dramatizing the importance of Christian education to the church and community, are possible for those who exercise ingenuity and imagination. These are only a few of the many possible ways to observe this important event.

## *The Junior Choir—a Means of Religious Education*

**Is your junior choir an "extra," or is it integrated into the educational program of the church?**

**by Elizabeth McE. Shields\***

**T**HE JUNIOR CHOIR is comparatively new. By this we mean that only within the last generation have many churches attempted to give special choral training to a mixed group of boys and girls. Like many other new ideas, these choirs have been accepted—or, in some cases rejected—without an adequate understanding of their possibilities. Indeed there sometimes develops friction between the church school departmental leaders and the director of the junior choir because of lack of sympathy with each other's programs. This is unfortunate, as some thoughtful leaders are beginning to realize that junior choirs may become a vital part of the church's unified program for its boys and girls. This can come about, however, only if the activities of the choir are coordinated with other church school plans.

### **What is a junior choir?**

Of course in many children's choirs the ages of the boys and girls are not always the same as those of the members of the junior department of the school. Music does not impose the mental restrictions encountered in many other forms of expression, and there are often older primaries in the group and sometimes intermediates as well. But we believe that a unified purpose is best achieved when the junior choir—or one of its work-

ing units—is composed of boys and girls who are also together in the junior department. In a school with three-year grading, this means those who are approximately nine, ten, and eleven years old. In a school with two-year grading, the low juniors and high juniors might be combined in the junior choir.

Again, there are two different situations which may have to be faced. In some churches practically all the juniors are in the choir. This is the ideal situation, since music can then be used more effectively as a part of church-school experience. In other churches only a few of the department juniors are enrolled in the choir. A serious question of sharing the results of choir experience arises here. It is important in such a situation that the choir juniors should have a joyous desire to share, untainted by any feeling of superiority. In some cases the choir may sing a song, and then invite the rest of the juniors to sing with them. This can be done when the words and music are in the departmental song book and the composition is not too difficult. At other times the choir will sing some special music and "the rest of the juniors" will participate only through listening, and possibly through later discussion, just as they would by enjoying stories told by an individual.

Is the purpose of the junior choir primarily to train boys and girls to

sing in the adult worship service, or to develop their own spiritual growth? There is no reason why both cannot be accomplished. Many hymns and songs within the understanding of juniors are appropriate for special music in the sanctuary. The choir offers an opportunity for the children to learn some of the adult hymns used in congregational singing. And song responses to prayers, the offering service, or other parts of the ritual, may be reverently sung by the junior choir. The danger lies in teaching the junior choir an anthem or other special music outside their realm of comprehension in order to "show off" to the congregation.

Perhaps the best training children can have in reverent attitude and wholehearted participation in group worship comes through their experience in a junior choir which feels responsible for contributing to the worship of the adult congregation.

### **The choir and departmental leaders must work together**

If a unified purpose is to be achieved, a great deal of team work will be needed on the part of the leader of the choir and the superintendent of the junior department of the school. They should work together in complete understanding and harmony.

It may not be easy at first for the two leaders to see "eye to eye." The junior choir leader is likely to live in an atmosphere in which fine music is important for its own sake and deserves perfection of performance. She will probably feel that it is an enriching experience for the children to learn such music and to learn to sing beautifully. On the other hand, the departmental leader will be conscious of the fact that while music is an important avenue for learning, it does not necessarily lead to Christian attitudes or give a comprehensive view of Christian doctrine. The boys and girls need time for other kinds of learning, too. By working together the viewpoint of each may be influenced and modified by the other, to the great benefit of the juniors.

The leader of a junior choir should know music: understand the harmonious blending of certain musical notes, appreciate the work of worthwhile composers and poets, and be able to help the children sing well together. She should also be able to inspire boys and girls with the desire

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use music as a joyous avenue of self-expression. But, if this leader is to be a "religious educator" she could have a growing understanding of an integrated program for the Christian development of boys and girls—a program to which the junior choir may make a significant contribution.

"Complete understanding" will mean that both leaders study in advance the curriculum of the department in order to discover the possible place of music in the achievement of its purposes. And "complete harmony" will be strengthened by many friendly conferences of the leaders—conferences which should sometimes include the class teachers and the pianist. Through such cooperation the junior choir leader may grow in her understanding of definite desired outcomes to which music may contribute. And the department leader may gain more appreciation of the beauty and usefulness of certain music and welcome the assistance of a specialist in this field.

For example, the following is a report of what might be a typical conversation between a junior department superintendent and a junior choir leader, showing how they may work together:

*Junior superintendent:* Do you remember the group of nature lessons we are to use this summer? I have found in our hymnal a number of lovely, appropriate songs. Here is one which is general enough to be used throughout the unit and yet specific enough to name several different creations. What do you think of "All Things Praise Thee, Lord Most High?"

*Junior choir leader:* That's a good choice. It's in four-four time and has simple harmonization. How about using it antiphonally? We could have each stanza sung by a different group of juniors and all join in singing the refrain.

*Superintendent:* That sounds wonderful. Wouldn't you like to teach it to the choir that way? Perhaps the juniors who are not in the choir could join in the refrain.

*Choir leader:* Yes, I'll be glad to. We can start to work on it next week.

*Superintendent:* Oh yes, another thing. Do you know a song about trees, which could be used on the Sunday when we will be discussing "God's Gift of Growing Things?"

*Choir leader:* Why not use Joyce Kilmer's poem, "Trees." It has been set to music, you know.

*Superintendent:* That's just the thing. But the music is written for solo voice, isn't it?

*Choir leader:* Yes, but we could make a "special" of it and let Robin learn it. Or maybe two or three other voices could join his, if careful preparation is made. Fortunately we have several weeks before you will need the song.

*Superintendent:* Well, two heads are certainly better than one, if one of them is yours.

#### What are the results of such cooperation?

What are some of the definite and tangible results which may be expected when choir and church school have the same general purpose and work together in educational harmony?

This question can not be answered fully in a brief statement. And, if the adjectives "definite" and "tangible" had not been used in raising the query, we should have to admit that some spiritual results are not easy to classify or, indeed, discover. The following illustrations of cooperation may help to answer the question and show the value of frequent conferences between leaders.

#### *Stimulating appreciation of a psalm:*

Some of the church school classes have been enjoying the story of the bringing of the "Ark of the Lord" into Jerusalem. They have read in unison Psalm 24, at least part of which is thought to have been written by King David in connection with the ceremonies which were a part of this important event. There has not, however, been enough time in the Sunday school session for the mastery of one of the musical compositions to which the words of the Psalm have been set.

How natural and profitable it will be for the junior choir to learn the song! And how interesting it will be for them to dramatize it and present it during one of the department worship services! Surely the results achieved might be a blending of reverence with perfection of tone quality and diction.

#### *Fostering Christian brotherhood:*

It is always wholesome for boys and girls to grow in respect for the achievements of others. And one of the religious responses which is of

compelling importance at this time is a Christian attitude toward people of other races and faiths. The junior choir leader can be a decided help in fostering this attitude by introducing the choir to some of the contributions others have made to religious music.

For example, the Jews have made notable contributions to religious music. "The God of Abraham Praise," in some of our junior hymnals, is an excellent hymn describing the omnipotence of God. "A Jewish Festival Song" might be learned in connection with a study of the Hanukkah festival. And how exciting it would be for a Jewish cantor to come to the junior department, on invitation of the choir, to sing one of the Jewish songs for them!

Likewise many of our own hymns are set to music composed by Catholics, some from ancient times, such as *Veni Emmanuel*, *Adeste Fidelis*, *Palestrina*, and the Georgian chants. Attention could be called to this in appreciation of the wealth of fine music written for the Catholic Church. Recorded excerpts from some of the famous masses of the Church might be played before or after choir practice, if there is time, or in the Sunday morning service.

The contribution of Negro music comes to mind at once. Some of the spirituals, such as, "Lord, I Want to Be a Christian," have become indispensable parts of our worship experience. Many spirituals are found in current hymnals. If a Negro soloist could be brought in to teach some of them to the choir or to the department, it would be a long remembered experience and would sharpen the children's appreciation of the contributions of his race.

In all that has been said we have not meant to limit the activities of the junior choir and make of it an organization whose only purpose is to master songs which are connected with department plans. What we do want to emphasize is that any organization, such as this, sponsored by the church, should develop Christian character as well as voices. And we feel that when the junior choir leader joins hands with other junior leaders, music will occupy a more important place in the lives of the boys and girls. It will be an avenue for self-expression, and the "selves" who are expressed will grow in spiritual stature through the years.



# Try Making Blue Prints

Sixth in a series of articles describing favorite types of creative activities used with children

by Ruth Armstrong Beck\*

**L**AST MONTH the discussion of L-spatter printing introduced the teacher to a series of printing processes which are very helpful in guiding children into learning experiences. Blue printing is particularly valuable because it may be used in many different units of work and study, such as God's world, a study of light, God's gifts of sun, plants and water.

The technique of blue printing is one of the simplest of the printing or duplicating processes and one of the most easily used and suitable to several age groups. Blue prints may be used for gifts, for decorations of a worship center or a frieze along the wall, for get-well cards, birthday cards, Mother's day cards, book covers, or for illustrating Bible verses. Many suggestions are given in church school and vacation school textbooks for blue printing as a part of the particular learning process.

Another great value in blue printing is that every child can do it. Some children have difficulty in drawing, painting or modeling. There is no reason why each and every child cannot feel that he has made something lovely when he has finished a blue print picture.

It is the teacher's privilege, when the prints are made, to lead children into high experiences of worship and appreciation. Do not let it stop with the "Oh" of wonder when the first print turns blue and white in the water. In the words of one teacher, say, "This is the Lord's doing; it is marvelous in our eyes," or in another's words, "We have been working together with God and his laws this morning."

It should be recognized, however, that not everyone can be doing the blue printing at the same time. The children may as a group gather leaves, flowers or other patterns and press them. But there will probably be equipment enough for only three

or four to work at a time on completing the process. Plans should therefore be made to have the whole group occupied with out-door recreation, nature study, or something else, and draw out the children in turn to do the blue printing. For this reason, the activity is especially easy to handle in a vacation church school.

## Materials needed

The materials necessary for each piece of blue printing are:

A piece of glass

Binding tape

Heavy cardboard cut the size of the glass

Blue print paper

Leaves, flowers, or paper patterns

Sunshine

Two pans of water or one pan and a sink with running water

Ordinary hydrogen peroxide

It is not necessary to have a wooden frame to make good blue prints. The simplest plan is to get a piece of window glass about 9"x12" in size and have the edges ground off at a glass company. If this is expensive, the edges may be bound on three sides with masking tape or other heavy gummed tape. Even if wooden frames are used the glass edges should be protected. Sharp edges are dangerous for boys and girls to handle, and children do have to handle the glass if they are to do the work themselves.

Cut heavy cardboard exactly the size of the glass. Fit the glass and cardboard together and, at the unbound edge (call it the top) bind the two together with a piece of tape. A good quality of cloth tape which is used for binding books is excellent. This tape works like a hinge.

Many teachers use old picture frames and these work very well. The only drawback is that each frame may be a different size. Therefore the paper must be cut into different shapes and sizes and add

to the preparation for the project. The simple cardboard-hinged frame is possible for every teacher to make. This is the type referred to in the directions below.

Blue print paper may be obtained at architect supply stores or from photographers. It costs about ten cents a yard for a 36" width. This is the most satisfactory width to work with. The paper must be cut into small pieces, about one inch smaller than the glass. This is usually part of the teacher preparation. The paper should be cut with the blue, or chemical side down, in a dimly lighted room. Keep away from a sunny window and turn off any strong light directly over the work table. The paper is sensitive and must not be allowed to be exposed to the light. When it is cut to size place between the pages of a magazine, or make an envelope of black construction paper in which to keep it. If blue print paper is kept too long, or has been exposed to too much light, the prints will be a disappointment. Purchase it in small quantities and use it up, because it will deteriorate if kept for a period of several months. When work is in progress, a teacher or helper should handle the paper and give it out only when the children are ready to use it.

## Procedure in making blue prints

The following procedure for making blue prints is recommended:

1. Gather lacy plants, leaves or flowers. Any leaf may be printed but fine, small clusters make more lovely prints than one large solid leaf. Press these over night in a heavy magazine. (This is not absolutely necessary but is helpful.) The work will be more meaningful to children if they choose and gather the specimens themselves.

2. Open the frame upside down and on the glass arrange the leaves and flowers. Try to lead the children to try different arrangements and work toward artistic and beautiful pictures.

3. When the leaves are all in place, have the helper give the child a piece of blue print paper cut to size. Place the paper, blue side down, on the arrangement of leaves. (The opposite procedure, placing the pattern on the paper and putting the glass on top, is sometimes used, as

\*Clinton, Oklahoma.





Ralph Berry

Girl at left illustrates point 2 in procedure: arranging leaves on paper under glass. Girl at right has reached point 8, the final washing of the picture. Completed prints are on the wall.

shown in the accompanying picture. However, the paper is exposed less to the light if the way recommended is used.)

4. Holding the paper firmly with one hand, so that the design will not slip about, bend the cardboard over the paper and hold it firmly in place. Turn the whole over, glass side up. With young children, snap clothespins may help to hold the frame in place.

5. Still holding the side tightly, take the frame out-of-doors or to a sunny window, and expose to the sun until the paper turns a grayish blue. It is impossible to tell exactly how long this will take. In the late morning when the sun is high, it takes but a few seconds. The teacher should try it out beforehand at the same time of day as the children will be working.

6. When the paper has turned gray, bring the frame indoors to a sink or to a table where two pans of water have been placed. If there is no running water, one pan of water is filled with clear water which is frequently changed. The second pan contains water to which the hydrogen peroxide has been added, using about one tablespoon to a quart of water.

7. Take the frame apart and place the blue print paper face down in the first pan of water or under run-

ning water. Wash it around until the chemical on the paper is removed. This water, if in a pan, will turn light yellow and will have to be changed often. Then, remove the paper and place it, face up in the second pan of water which has the peroxide. *Watch it turn color.* This is the moment of awe and wonder and the opportunity of the teacher to guide children to a feeling of worship and wonder!

8. Wash the print once more in running water or in a pan of fresh water and place it on a clean surface to dry. Water may be blotted off with a soft, clean cloth or paper towels. When nearly dry, it may be placed between leaves of a magazine to press flat. It can be pressed on the back with a warm iron if it is not smooth and flat.

9. An important step, which is sometimes forgotten, is to trim and mount the print. This finishes it and makes it more lovely.

Although there are several steps in this process, it is much simpler to do than to put into words. The steps have been purposely broken down so that no failures will result if a teacher has not had any experience with printing.

It is necessary to keep in mind that, to make blue prints, the day must be sunny. When this experience is planned, be sure to have some-

thing else in mind, in case of a cloudy or rainy day. Do not try to make prints without the sun—part of the teaching value will be lost if you do. People often ask if photo flood lights will make blue prints. The answer is "yes"; but with children, it is best to do it out-of-doors. In leadership education classes, leaders may use lights to teach the process to adults.

### Using paper patterns

We do not use paper patterns with little folks, but teachers of older juniors and junior highs should explore their use in blue printing. One class studying a unit on "The Church" cut church symbols from black paper and printed them. These were used in a class record book. Another group illustrated a class book of Bible stories by cutting sil-



Ralph Berry

Point 5: exposing the frame to the sun.

houettes from black paper and printing them.

A valuable experience in one junior high group included making maps by this process. It was in a vacation church school and the group was studying the life of Jesus. After deciding on the project, each child drew a map of Palestine in pencil on tracing paper. As the unit progressed, they added to the map the rivers, cities, mountains, etc., which came into the study. When the maps were finished the pencil lines were traced with India ink, using quite



heavy ink lines. Names of towns were added with a smaller pen point. When the work was done, the maps were blue printed, using the tracing paper just as a flower or leaf would be used. The paper had to be exposed a little longer as the rays of the sun had to penetrate the tracing paper to make the print clear. If you try this, experiment first!

Tracing paper may be used to print names of leaves under the leaf print in a nature book, to put a child's name on a book cover, or to

print the name of a class book on a blue printed cover.

The teacher should remember:

To use blue printing when it takes the boys and girls toward the purposes of the unit of study.

Keep it simple and make patterns as artistic as possible.

Try it out ahead of time.

Explain what is going to happen so the children are not working blindly and to help them feel the beauty of what they have accomplished.

The bigger matter was that the idea caught fire and soon hundreds of dedicated Christian adults were giving themselves and Christian training to formerly neglected children. By 1911 there were 102 schools, 26,886 children, 509 teachers in 16 cities. Boston, Providence, Albany, Philadelphia, Baltimore, Atlanta, Louisville, Chicago, Kansas City, Denver, Los Angeles, Pittsburgh, Detroit, St. Louis, Cleveland, Toronto!

Robert Boville continued active in the promotion of the movement, which resulted later in the formation, in 1907, of the national Daily Vacation Bible School Association, with Russell Colgate as its president. Interested laymen rallied to the cause and gave sacrificially of time and substance. They met the children's starvation for joy and play and Christ with activities that guided their energies away from crime and paganism to honest character development, faith in God, and faith in themselves as Christian citizens. By 1910 the denominational agencies working with migrants and in industries had adopted vacation schools.

So powerful was this thinking that by 1915 the movement crossed the waters to China, then Japan, and later to parts of Europe. Nor was the unique contribution of the vacation church school lost on more conventional "main line" churches in local communities. By the end of World War I, through denominational promotion it was the rare town under 10,000 that couldn't boast one or more vacation schools among its churches. During this period of expansion curricula were refined, textbooks written, guidance and administrative manuals produced, and countless institutes launched to train local workers.

Reaching toward maturity but still growing at the pace of an adolescent, the vacation church school served a widening circle of boys and girls in the twenties. The International Council of Religious Education gave it special attention, for it clearly was seen as the kind of work much of which could be carried on cooperatively by the denominations. The hard years of the thirties did not wither the movement, nor the grim war years of the forties stale it. In fact, vacation church schools made a special contribution to the idle,

## *VCS—Fifty Years and a Future*

**In 1951 the Vacation Church School Movement  
will celebrate its fiftieth anniversary.  
Everyone can have a party!**

**by Ralph Mould\***

**T**HE YEAR the vacation church school movement was born—1901—queen Victoria died in the arms of her ambitious grandson, Kaiser Wilhelm. An age of security was fading. A half century of social struggle and wars lay ahead. But America, rapidly coming of age, was flexing muscle and spirit. The frontier was gone, but prosperous farms peppered the country. New industries and migration gave rise to strapping cities. In 1901 banker Morgan, labor leader Gompers, and the inventors Wright symbolized America's dream and drive.

### **Vacation church schools and how they grew**

Less sung but as significant in the same year, was the action of one Dr. Robert G. Boville, Secretary of the New York Baptist City Society. Walking Manhattan's streets in summertime, his Christian conscience was one day suddenly shocked by the incongruous sight of so many "idle kids and idle churches." Why did

boys and girls have to go unshepherded and fall prey to boredom and evil in the vacation months when there stood churches that ought to be ministering to them? Were those doors to be open on Sunday only, and locked shut, imprisoning Christ and excluding his children, all the other days of the week? Did this situation have to go on with its tragic waste of lives, days, resources and missed opportunities?

Robert Boville thought not, and straightway did something about it. That summer five churches were found where the eyes of their leaders and the doors of their buildings were opened. Helpers were recruited to teach religion to these boys and girls, among them a young man by the name of Harry Emerson Fosdick.

The earliest diet in vacation church schools was of Bible stories. Quickly it was discovered that the rough and tumble "kids" from the streets needed the variety of wholesome recreation too if their interest was to be held. So marches, calisthenics, music, hammock-making, woodworking for the boys and sewing for the girls were added to the "curriculum," if such it could be called.

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often neglected, boys and girls in mushroom defense communities, frequently paving the way for a more established church life and work.

And by mid-century, by best estimates, there are now in America over 70,000 schools with approximately 500,000 workers serving nearly 6,000,000 boys and girls annually,—quite some fruits from so small a seed planted only fifty years ago!

#### A celebration is planned

And now, in 1951, the International Council of Religious Education and its member denominations and state councils are carrying out a Vacation Church School 50th Birthday Celebration. It will set a significant milestone, salute the founders of the movement and their followers across half a century, highlight accomplishments, and point up directions for greater service in the future.

*Every local church and community in the nation is called to participate in this celebration.* In what ways can a local church go all out for it? If it has been in the habit of holding a vacation school, it can vow to make the one in 1951 "the best ever." If any church has not been holding a vacation school, then let it start one of its own or join in a community school for the sake of its boys and girls. In either case each church—through a council of churches or ministerial association or just a voluntary confab of neighborhood churches—should engage in co-operative planning to get complete coverage of its community. This coverage means having enough schools and reaching *all* the boys and girls in the community. Nobody can forget that roughly one-half the children of America are unreached by any religious training and that the vacation church school is an amazingly fine instrument of evangelism when properly handled.

Other things each church can do are these: use the approved texts on the theme of *The Church* in the year 1951. Add extra weeks to the usual duration of a school. Add new departments. And above all, plan early and give intensive training to every vacation school worker. Plans for interdenominational and denominational training institutes in the winter and spring of 1951 are projected on a scale never before attempted, to

reach every church.

Two other local church features for '51 warrant special mention. One is the holding of a *Pre-VCS Sunday* several weeks before the opening of a school when, in the church school and the church service, by announcement, skits, prayer, recognition of workers and preaching, interest will be stimulated. The second is the use of an historical *Dramatic Presentation* in pantomime and tableau entitled, "A Story to Tell," for the children to give as a closing service to the school.



Ralph Berry from filmstrip, "It Can Happen in Summer"

"Idle kids and idle churches" are still the concern of laymen of the church as the number of vacation church schools increases yearly.

In a parallel way there is much that every community can do by way of planning and publicity. As an outstanding demonstration, it is suggested that every town hold a *Community Festival*.

#### Resources are on the way

All these matters and more are fast taking shape through the co-operative efforts of the Committee on Vacation Religious Education of the International Council of Religious Education, for which Miss Ruth Elizabeth Murphy serves as staff adviser and the writer as chairman. Leaders like Ethel Ristine, Mildred Widber, Lois Blankenship, Bernice Buehler, Dessie Miller, Ruth Reynolds, Alice Goddard, Benjamin An-

draws, Julia Totten and many others are already furiously at work to perfect plans and prepare the tools or materials for the 50th Celebration.

Two new filmstrips, one on administration and the other on teaching children (as shown in a vacation church school, using texts on the theme of *The Church*) are in production and will be ready by the late fall of 1950. Radio scripts, human interest stories, announcements, articles and publicity releases are in preparation. Posters, postcards, tags, flyers, are taking shape.

And, most important, is a *50th Anniversary Booklet or Program Guide* for the use of every local church and every co-operative planning group. It will contain full information on how to celebrate locally and in the community. Historical sketches, the *Dramatic Presentation*, "A Story to Tell," a program for the *Community Festival*, goals, sermon suggestions and book lists will also be included. It will be available from denominational sources or from the International Council. It will be ready by the fall of 1950.

All told, 1951 should be a year to be remembered, so the next fifty years in America will see fewer "idle kids and idle churches" in summer-time.



# When You Employ a Weekday Teacher

You should have a pretty clear idea of what you will want her to do

by Elizabeth Longwell\*

HOW CAN WE GET the right teacher for our weekday church school?" wrote the president of a council of religious education. This question is being raised in many communities now, as councils are meeting to plan their weekday programs for the coming year.

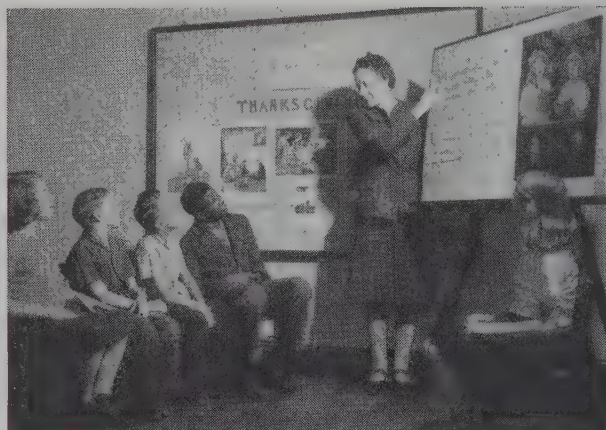
## You will need a job analysis

One problem recognized by these leaders is that the task of a weekday teacher is not standardized. A study made several years ago of the professional activities of weekday teachers showed a wide variety of duties and responsibilities in the several communities. A teacher moving from one community to another might find quite different tasks from the ones to which she had been accustomed.

When selecting a weekday teacher, therefore, it is important that the employing committee have a clear understanding of what it wants the teacher to do. The teacher will have a unique relationship to the churches, the homes, and the schools of the community. What, then, will be her duties, her responsibilities, her relationships? The personnel committee of the sponsoring body should take adequate time to think enough of these matters and to develop a job analysis of the position in which there is a vacancy. They can then get a concrete picture of the kind of person, in terms of character, personality, education, experience, and skills, needed to fill the position.

To guide the committee in the selection of the teacher; to help the applicant know in detail the duties involved in the position; to direct the activities of the teacher; and to assist the committee and teacher when evaluating the program at the close of the year and when planning for the coming year. The analysis made at this time will not be a final document,

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What types of experiences do you want the teacher to provide? Bible study, hymn study, creative activities, service projects?

but will be revised from year to year as indicated by the experience of the committee and teacher.

## What goes in a job analysis?

It is not likely that job analyses for weekday positions in different communities will be alike in every respect because of varying local conditions. However, in developing such an analysis there are certain matters which the committee should consider:

1. *Type of Position.* Is the teacher to have only teaching duties or will she have certain administrative functions in addition? This practice will differ according to the size of the weekday system. Where there is only one teacher in the community and no executive, the teacher probably will have to assist in some administrative activities. (See point 7 below.)

2. *Classroom Activities.* What types of experiences do you want the teacher to provide for the pupils? Should these include Bible study, worship, discussion, hymn study, creative activities and service projects? What will be the teaching load in terms of number of classes, number of pupils, length of class periods, number of

grades and of schools? If she is expected to do a certain amount of individual pupil guidance how much time will be allowed in the schedule for this?

3. *Home Contacts.* Do you want the teacher to link the weekday program with the home through visitation, letters, reports and parent-teacher meetings? Is time designated in her schedule for making home contacts?

4. *Church Contacts.* What is to be the relation of the teacher to the churches of the community? How should she relate the weekday program to the ongoing church life of the community? In what ways should she work with the Sunday church school teachers of her pupils?

Ideas on the relation of the weekday teacher to the churches of the community vary greatly among weekday systems, and for this reason the matter should be given careful consideration. The resulting decision should be made clear to the teacher and to the pastors of the cooperating churches. Should the teacher move her membership to the local church of her choice, or would it be better if she not affiliate with any one denomi-



ation in that community? Should he be at liberty to take a regular weekday position in one church, such as the superintendency of the junior department, or should she be free to visit all of the churches attended by her pupils and to serve each church on occasion?

5. *School Contacts.* Since the Champlain case called attention to the importance of the correct relationship between the weekday program and the public school, it is more essential than ever that the attitude of the weekday teacher to the public school teachers be defined clearly. There must be no organic connection between the two systems, and yet, because the teachers are working with the same pupils, there must be a friendly, harmonious understanding.

6. *Conferences, Records and Reports.* Will there be certain local, state, or national weekday conferences in which the teacher will be expected to participate? Is there money provided for travel expenses, if needed? What records of pupils and of classes should the teacher keep? What types of reports should she make to the sponsoring organization and how frequently should they be made?

7. *Administrative Responsibilities.* If there is a full time director for the weekday system the teacher will have little to do with the administrative side of the program. However in a system with only one teacher and no other professional leadership, she probably will have to assume responsibility along with the executive committee for some of the administrative functions. These may include helping to organize the program, making arrangements for housing the classes, setting up the teaching schedule, securing the necessary equipment and supplies, getting the enrollment, building the curriculum, and improving public relations. It is important that the prospective teacher be led to understand the responsibilities she will have to assume in this area, and that she feels able and willing to undertake these functions.

8. *Salary and Other Benefits.* The salary and related matters should be discussed thoroughly with the applicant so that there shall be a complete agreement between teacher and committee. Besides salary the council should decide upon the plan for salary increase, term of employment,

pension, insurance and hospitalization, sick leave, substitute teacher plan, and vacations. Usually the public school practice in the local community is followed in these matters.

9. *Provision for Supplies and Necessary Expenses.* What teaching materials and equipment are furnished? What amount is in the budget for supplies, and what are the steps to be taken in securing them? If it be necessary for the teacher to travel any considerable distance to the schools, what provision is made for travel?

Now you are ready to describe the kind of person you need. It might be helpful to list first the desired and then the minimum qualifications in each category: personality and character, spiritual development, social and physical characteristics, educational preparation, experience, skill in child guidance, and interdenominational outlook. It is generally accepted that the education of the teacher should be at least equivalent to that required by the public school. She should be a graduate of an accredited college with specialization in Bible and religious education. Where the teacher has to assume some administrative duties it is advisable to secure one who has had experience in weekday church schools. A large system with a director or supervisor to give guidance might employ a teacher with limited experience if she meets the other requirements.

#### Now you can look for a teacher

Capable, qualified teachers are available. Correspondence with several hundred colleges across the country and recent visits to more than a dozen campuses have indicated that more students are preparing for this field than before, and that the quality of the professional training is improving continually.

There are a number of sources for teachers. Departments of Religious Education in accredited colleges, universities and seminaries are glad to give names of current and recent graduates who are prepared for and interested in this field. Departments of Christian Education in many state councils of churches have information of competent persons on file. Denominational boards are in touch with qualified teachers and will be able to make recommendations. The Department of Weekday Religious Education of the International Council of

Religious Education will furnish names of applicants for weekday positions.

It is desirable to secure all possible information about the applicants under consideration for the position. This would include scholastic record, experience, religious beliefs and activities, skills and abilities, attitude toward this vocation and toward other denominations and faiths. From qualified persons evaluations should be secured of their spiritual, educational, social, personal and physical qualifications for this work.

After correspondence with the applicants and consideration of their records have narrowed the choice down to one or two, it is advisable to bring each applicant to your community for a personal interview. The personnel committee should take sufficient time to go over the job analysis with her, being sure that the duties and working conditions are made definite. Certain adjustments may be made in the analysis after discussion with the prospective teacher but these changes must be clearly understood and agreed to by both committee and teacher.

After selecting the applicant best qualified to meet the local need, the personnel committee will nominate the teacher to the executive committee of the council for its action. A contract should be drawn between the sponsoring body and the teacher stating the obligations of both parties.

To some this procedure may seem unnecessarily long, but experience has proved that it pays. Through this process it is possible to secure a teacher suited to your community needs. Also, because of the clear understanding about functions, the teacher usually is better satisfied and remains longer in the position. The program moves forward more smoothly because of the agreement between the teacher and committee concerning responsibilities and relationships.

The spiritual welfare of the pupils of the community, as well as the future of the weekday movement, is at stake in the selection of a teacher. Now that the weekday movement is under scrutiny from many sides it is imperative that time, thought and energy be devoted to the task of securing the best possible teacher for weekday religious education for your community.



### Primary Department

by Melba Petersen\*

#### July Resources

THEME FOR JULY: *We Can Know God*

##### For the Leader

The small child has many questions about God. To him the world is full of concrete things, and the abstraction of a God he cannot see or touch is frequently hard to comprehend. Most children go through a period of questioning who God is, where he lives, why he can't be seen. The wise teacher will not try to plant her adult ideas of God in the child's mind, but will try to lead him to conclusions of his own which are satisfactory at his stage of development and which can form the foundations for further understanding as he matures.

Children find God through happiness, beauty and love. They see him revealed in the wonderful universe he has created and in the lives of the people around them. A primary child is capable of realizing that God loves him and all other people, even when they do things which make God unhappy and interfere with his plans for a happy world. The primary child has certain standards of right and wrong and feels a desire to do that which is right and to find God's purpose and plan in relation to his own life.

Many children have misconceptions of God which they have gained from pictures, stories and scripture passages presenting an anthropomorphic view of God sitting on a throne in splendid robes, or looking down on earth from billowy clouds. Some children fear God rather than loving him. Through careful observation and open group discussion the leader can find just what the children in her group believe about God and help them to find in him a friend and counselor to whom they can go at all times.

#### Resource Materials

##### SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

- "O God, Whose Laws Will Never Change," 15
- "Let Us Be Glad of God's Good Plans," 16
- "The Nicest Things," 22
- "God's World," 27
- "The Lord Hath Done Great Things for Us," 29
- "All Things Bright and Beautiful," 30
- "God Made the Golden Sun," 31
- "God Is Near," 41
- "Often Jesus' Friends Remembered," 81
- "Jesus Was a Loving Teacher," 85
- "For Stories Fine and True," 115
- "The Bible Helps Me," 116

\*Chicago, Illinois.

- "The Bible Is a Treasure Book," 119
- From *When the Little Child Wants to Sing* (Westminster or Judson Press)
- "Who Made the Stars," 17
- "God's World," 22
- "The Flowers That in the Garden Grow," 56
- "Thank You for the World So Sweet," 72
- From *Sing, Children, Sing* by Edith Lovell Thomas (The Abingdon Press)
- "All Things Bright and Beautiful," 8
- "Things Speak to Me of You," 12
- "Loving Kindness," 13
- "All Things to Enjoy," 18
- "God's Gift of Night and Day," 25
- "Outdoor Church," 46
- "Life Out of Death," 60
- "The Fairest Time," 82
- "Sure Is the Sun," 86
- "For Stories Fine and True," 107

##### STORIES AND BOOKS

*God's Loving Kindness*, Helen Link and Charlotte Rehfeld, Christian Education Press, Philadelphia, 1948, \$1.00. Planned as a piece of browsing literature for pre-school and primary children.

*Tell Me About God*, Mary Alice Jones, Rand McNally and Company, 1943. One of the familiar series of books which children love, giving a good basic understanding of God.

*God Gave Me Eyes*, Olive Burt. A poem with each part illustrated. Fine for the children's own use as well as for creative class use.

*God's World and Johnny*, Dorothy Westlake Andrews, Westminster Press, 65c. Johnny asks questions about trees, animals, food, friends, family and himself. The answers of his parents reveal that back of the world plan is God.

*From Crocus to Snowman*, Pearl Boyd Bascom, 50c. Verses and pictures beginning with the crocus and bluebird and travelling around the year.

##### AUDIO-VISUAL MATERIALS

##### NON-PROJECTED:

- All Things Wise and Wonderful*—Margaret Tarrant
- All Things Bright and Beautiful*—Margaret Tarrant (also available in slide)
- He Prayeth Best*—Margaret Tarrant (also available in slide)
- The Hilltop at Nazareth*—Elsie Anna Wood
- The Sermon on the Mount*—Elsie Anna Wood
- Jesus Teaching from the Boat*—Elsie Anna Wood

##### PROJECTED:

- This Is My Father's World*, 16mm, color, sound, \$4.00. Nature scenes combined with scripture and music. RFA
- The Growth of Flowers*, 16mm, sound, color, 10 min., Corusnet production. Inquire from denominational publishing house or Ideal Pictures Corporation regarding rental. Time-lapse photography shows the process of growth through flowers sprouting from the ground, growing, bursting into bloom and dying.

*Wonders in Your Own Back Yard* 16mm, sound, color or black and white 10 min., Churchill-Wexler Production. Inquire from rental library for rental rate. Opening with a view of an average back yard which is apparently quiet, the film shows that actually there are hundreds of tiny animals under and on all the plants. *Plant Growth*, 16 mm, black and white 11 min., \$2.50, Methodist Publishing House. Through time-lapse photographic animated drawings and photomicrographs we see the life cycle of the pea plant.

##### RECORDINGS:

Great music can draw people closer to God. Individual selections will not be named, but sections of symphonies or shorter compositions by such composers as Bach, Beethoven, Brahms, Mendelssohn, Handel and others of such caliber should be used frequently in worship. Some of the sections from Handel's "Messiah" are particularly appropriate. Part of Beethoven's sixth symphony tells the story of a storm, and this would be particularly appealing to children.

#### July 2

THEME: *Who Is God?*

PRELUDE: "Joyful, Joyful, We Adore Thee"  
CALL TO WORSHIP: "Stand still, and consider the wondrous works of God. Great things doeth God, which we cannot comprehend. Unto thee, O God, do we give thanks."

SONG: "The Lord Hath Done Great Things for Us"<sup>1</sup>

##### CONVERSATION PERIOD:

A period of finding out what the children's ideas of God are, through informal conversation leading to certain conclusions which may be recorded for the group. Some conclusions would be that God is the father of all, the creator of the universe, an unseen presence having to do with wonderful things. Why can't we see God?—We don't know, but we can see what he does. (Talk about a few of the things we can see that God does.) Where does God live?—in the hearts of people who love him, in experiences of beauty, goodness, love and truth.

##### POEM:

I cannot see God when I look,  
But still I know he's there,  
I feel his sunshine on my face,  
His wind blows in my hair,  
I cannot see God when I look,  
But still I know he's there,  
In goodness, beauty and in love  
I find him everywhere.

(Source unknown)

SONG: "God Is Near"<sup>1</sup>

##### PRAYER:

We thank you, God, that we can feel you near us each day. Although we can't see you there are things that make us know you are near: the lovely flowers all about us, the goodness of people we know, the feeling of nearness to thee that comes when we are quiet. Help us to know you better as we grow in wisdom and understanding. Amen.

<sup>1</sup>Hymns for Primary Worship (Westminster or Judson Press).



## July 9

THEME: *We Know God Through Natural Laws*

### WORSHIP CENTER:

Use a wheel of the seasons. This may be made of heavy cardboard or of paper stretched over a barrel hoop when the drawing is completed. Divide a large circle into four wedge-shaped parts, then draw and color symbols for each of the four seasons in order, such as autumn leaves, grain sheaves, pumpkins for fall, etc. This is a project the children can carry out in a weekday session.

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP: Genesis 8:22

SONG: "O God, Whose Laws Will Never Change"

LEADER: God has planned his world so there are certain things we can always depend on. When it rains we know that the rain will stop and the sun come out again. When night comes we know that the daytime will come again soon. Let us think together of some of the things God has planned on which we can depend.

### CONVERSATION PERIOD

SONG: "God's World"

### PANTOMIME OF THE SEASONS:

This can be worked out by a small group during a weekday session. Different groups present each season in pantomime, or the same group may be used for each season. As they interpret each season in turn the wheel of seasons is turned as the one being interpreted is at the top of the wheel. The children will be able to think of things to do but some suggestions are presented here: Winter—snowflakes falling softly down, children skating on ice covered pond, making snow men. Spring—rain falling on flowers (children curled up on floor), flowers opening up and lifting leaves and flowers to the sky. Summer—butterflies and bees buzzing about the flowers, clouds drifting slowly across the sky. Autumn—wind blowing leaves to the ground, harvesting of grain.

A resourceful pianist may be able to improvise music to go with each theme, or suitable piano or recorded music may be chosen, the whole pantomime being a rhythmic interpretation.

Scripture which may be used before each part may be:

Winter—"He gives snow like wool; he scatters frost like ashes. He casts forth his ice like crumbs; he makes his wind blow. The waters congeal like a stone and the surface of the deep is frozen solid." (Psalm 147:16, 17a, 18b; Job 38:30, Goodspeed.)

Spring—"For lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come." (Song of Solomon 2:11, 12a.)

Summer—"Thou crownest the year with thy goodness; the pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." (Psalm 65:11a, 13.)

Autumn—"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and bread which strengtheneth man's heart." (Psalm 104:14, 15b.)

SONG: "Let Us Be Glad of God's Good Plans"

PRAYER: (Adapt from Deuteronomy 33:13-16, mentioning the various things for which we are thankful.)

## July 16

THEME: *We Know God Through People*

WORSHIP CENTER: Poster of many different kinds of faces, old, young, middle aged, some gay, some sober, some cross.

PRELUDE: "My Heart Ever Faithful," Bach

CALL TO WORSHIP: Proverbs 20:11, 12

SONG: "God Made Us a Beautiful World"

### LEADER:

Last week we talked about how we could know God through his natural laws of day and night and seasons. Another way we can know God is through people. During the year we have talked about many famous people who have lived close to God and in whose lives we can see God. But God isn't just seen in the big things; he can be seen in the small things that people do every day. There is a difference between the people who try to live as God wants them to and those who think only of themselves. We have prepared a little story today that may help you to think of some of the differences.

### SLIDE-STORY:

This can be prepared by a committee during the week, making 3 1/4"x4" slides, if they are available. If not, the drawings may be put on heavy paper, joined in book form. During the presentation two boys could each hold a book and turn the pages simultaneously, one book illustrating Tommy Black and the other book illustrating Jerry White.

The drawings can be made with simple stick figures illustrating ideas the pupils have thought of in preliminary discussion. They might be of two boys: Tommy Black and Jerry White. Tommy gets angry if he doesn't always win; Jerry is willing to try again for the fun of playing. Tommy pushes ahead of people in line; Jerry waits his turn cheerfully. Tommy looks down on people who do dirty work; Jerry realizes that they are helping to do some very necessary tasks. Tommy makes fun of children he doesn't like; Jerry tries to find something nice about them even though it may be hard. The leader and group will think of many more instances showing the need for God's guidance in everyday life.

SONG: "How Strong and Sweet My Father's Care"

PRAYER: Our Father, we are glad we can find you in the lives of people around us. Often we think it is only in the great things people do that you are present, but help us to remember that we can show your love in the little happenings of every day. Help us, we pray, to be the kind of people you want us to be. Amen.

## July 23

THEME: *We Know God Through the Bible*

WORSHIP CENTER: An open Bible and a bouquet of summer flowers

PRELUDE: "A Mighty Fortress Is Our God"

CALL TO WORSHIP: Psalm 100

SONG: "For Stories Fine and True"

### LEADER:

We have been thinking together of ways that we can know God. One of the ways

we know him is through the book that tells about him. This book is called the Bible. You have often seen your teachers read from it and some of you have learned to read parts of it yourselves. As you grow you will read many stories and verses that will help you to know what God is like and what he wants people to do. One part of the Bible is like a history book. It tells us what happened to the Hebrew people many years ago and how God helped them when they called upon him. I would like to tell you about one of the times they needed God.

STORY: "God Leads His People"

The Hebrew people had lived happily for many years in their own land. Then one year there was a bad famine when no crops would grow because there was no rain. The people had no food to eat and would have starved. But in the neighboring country of Egypt there was food because of the wise planning of a Hebrew man named Joseph who had been working for the king and preparing for the famine. The Hebrew people heard about the food in Egypt and soon many of them had moved there so they would not starve.

The king, or Pharaoh, was kind to them and they were happy there. But when that king died another king took his place and he was not kind to the Hebrew people. He had them made into slaves to make bricks and dig ditches and do other hard work under cruel overseers. For four hundred years the Hebrew people were kept in slavery, becoming more and more poor and ignorant. Despite their hardships they still remembered God and prayed to him to help them. God heard their prayers and answered them by helping them to escape.

There was a Hebrew man named Moses who had been raised by one of the princesses. He had all the advantages of an Egyptian education which the rest of the Hebrew people did not have, since they had to work all the time. He wanted to help his people escape, but even though he was brave and wise he couldn't help them alone. But God had heard the prayers of the people and of Moses, and God helped Moses to know what to do. For a while it looked as though the people would never be able to escape, but Moses knew God would not fail them so he kept on doing what he felt God wanted him to do. And then came the great day when all the Hebrew people gathered together, and with Moses leading them, they fled from Egypt and the cruel treatment they had received there, back to their own land and freedom.

Many of the Psalms in the Bible remind us of God's goodness to his people when they ask him for help. One of these Psalms says this: (Read Psalm 107: 1-2)

SONG: "The Bible Is a Treasure Book"

PRAYER: We are thankful, God, for the Bible and all it tells us about you. As we learn how you have helped people everywhere and at all times in history, we know that you will always be with us too. We will try to listen in our hearts as you tell us what to do each day. Amen.

## July 30

THEME: *We Know God Through Jesus*

WORSHIP CENTER: A picture of Jesus teaching

PRELUDE: "Jesu, Joy of Man's Desiring,"

Bach (available in various recordings as well as piano arrangements. If there is a children's choir they already may be familiar with this.)



CALL TO WORSHIP: Jesus said (Read Luke 10:27 Revised Standard Version.)  
SONG: "Jesus Was a Loving Teacher"<sup>1</sup>

LEADER:

Jesus taught us many things about God, not only by the words he said but by the way he lived. People often watched Jesus and thought "God must be like that." Jesus lived so close to God that he knew just what God wanted him to do. Let us remember some of the stories we have learned about Jesus and some of the things he has taught us about God. (The leader will be able to choose material her group has studied and is familiar with. Large teaching pictures will aid the children's memories about stories and incidents relating to Jesus. A weekday committee might work out a dramatization of one of Jesus' stories such as the one of the Good Samaritan or some incident in Jesus' life. This could be presented as a part of the worship service.)

SILENT PRAYER: Remembering Jesus and thinking with God of ways we can be like him.

SONG: "Jesus in Galilee"<sup>2</sup>

## August Resources

THEME FOR AUGUST: *God Depends on Us For the Leader*

During the early years of his development the child has been dependent upon other people almost entirely. By the time a child has reached school age he is becoming increasingly independent. He is beginning to realize a sense of responsibility for his own conduct; he is being entrusted with tasks in the home and at school which he is expected to perform. Although he cannot assume full responsibility for himself for a good many years to come, he can begin to realize what it means when people depend on him to do certain things. With this new realization should come an understanding of the way in which God depends on people to help him with his work in the world.

The resource materials suggested for July will, in many instances, be applicable to these worship services also.

### August 6

THEME: *To Care for His World*

WORSHIP CENTER: "The Sower" by Millet, or other picture of people planting or harvesting or working in other ways with the soil.

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP: Psalm 104: verse 24, then verses 10-14.

SONG: "Let Us Be Glad of God's Good Plans"<sup>3</sup>

LEADER: The scripture this morning told us of some of the things God has given to us: water, grass, food. Wherever we look we can see God's gifts. God depends on men to help use the gifts he has given us, though. Let us think together about some of the things God depends on us to do to help take care of his world. (With a few questions from the leader the group will readily think of such things as: planting seeds, pulling weeds, harvesting grain, as well as some simple principles of conservation. Ways we help care for wild animals should also be noted.)

POEM:

When I plant some seeds in the ground,  
Or pull out weeds so flowers can grow,  
Or walk carefully so I will not step on tender plants,  
I am helping God care for his world.  
When I add fresh water to the fish bowl,  
Or put out food for the pigeons,  
Or help a baby bird back into its nest,  
I am helping God care for his world.  
When I plant beautiful flowers  
Where there was only bare earth,  
And put waste paper into a can  
Instead of throwing it around the park,  
I am helping God care for his world  
And make it a beautiful place in which to live.

SONG: "All Things Bright and Beautiful"<sup>4</sup>

PRAYER: Dear God, we thank you for the world that you have made. Help us to remember that in your great plan you gave us minds so that we can work with you in using your gifts to care for ourselves and others. Amen.

### August 13

THEME: *To Discover More About His World*

WORSHIP CENTER: This can be a collection of items to help the children think of discoveries that have been made. It may include an electric light bulb, a bottle of medicine, a miniature boat and other things the leader chooses. If the story of Dr. Carver is used the leader may be able to secure a picture of him.

PRELUDE: "Praise to the Lord, the Almighty, the King of Creation" (found in most adult hymnals)

CALL TO WORSHIP: "My father is working still, and I am working." (John 5:17, Revised Standard Version)

SONG: "Glad I Am to Grow"<sup>5</sup>

LEADER:

God planned a beautiful world for us to enjoy. He gave us minds and strength so we could help to take care of his world. But there are many things about God's world that we still do not know. We haven't found out all about it yet, and God expects us to use our minds to find the wonderful secrets that are still waiting to be discovered. Let us think together of some of the wonderful things men have already discovered. (Use the materials on the worship table to start the children thinking.) All these things have made the world a better place in which to live.

STORY: "George Washington Carver"

One of the great scientists in America was named Dr. George Washington Carver. He was a Negro boy who had grown up on a small farm in the South. Dr. Carver wanted to help the poor Negro people around him, but he also felt God wanted him to use his mind to help all people.

The soil in the section of the country where he lived was very poor and the crops weren't growing well. Dr. Carver told the farmers to plant peanuts to give the soil a rest and then in a year or two they could plant cotton again. But there were so many peanuts when the farmers did this that they couldn't sell them all. So Dr. Carver went to his laboratory and prayed to God to show him what he could do with all these peanuts.

(Continue with story of Dr. Carver as given in "Seeking The Truth in Growing Things," *International Journal*, December 1948, page 22.)

SONG: "Our Part"<sup>6</sup>

PRAYER: Thank you for our minds, dear God. Help us to use them wisely and make us glad to share our discoveries with others. Show us ways in which we can help to make this a better world. Amen.

### August 20

THEME: *To Help Make His World Better*

WORSHIP CENTER: Suitable pictures should be chosen about whatever field of activity the leader is planning to stress.

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: Show me thy ways, O Lord; teach me thy paths. Guide me in thy truth, and teach me. (Psalm 25:4)

SONG: "Our Part"<sup>7</sup>

CONVERSATION:

Discuss ways in which we can help to make God's world better by helping people. If there have been service projects during the year these may be mentioned. Some of the church's missionary projects may be discussed. Community problems which will differ in each situation can be discussed by the children. Many of them have parents actively working to bring about better housing, better working conditions, etc. Be sure to include some suggestions as to what the boys and girls themselves may do to aid in God's plan for a friendly world.

SONG: "God Made Us a Beautiful World"<sup>8</sup>

SILENT PRAYER: Thinking about ways each one can take his part in making God's world still more beautiful by helping people.

### August 27

THEME: *To Live According to His Laws*

WORSHIP CENTER: Portrait of Jesus or a really good picture of a boy or girl, the kind that gives an impression of cleanliness of mind and body and a thoroughly wholesome personality.

CALL TO WORSHIP: Even a child maketh himself known by his doings, whether his work be pure, and whether it be right. Proverbs 20:11

SONG: "Glad I Am to Grow!"<sup>9</sup>

LEADER: God expects many things of us, and as we grow older he expects more and more. He expects us to take care of ourselves, and to do the right kind of things. He expects us to help other people also. What are some of the things God depends on us to do?

CONVERSATION PERIOD: Discussing standards of conduct that can be expected of children of this age, as well as the more obvious physical responsibilities they must assume.

SONG: "Prayer on a Birthday"<sup>10</sup> Although this is a birthday song it can be used at other times unless the children use it to celebrate birthdays all through the year.

PRAYER: Dear Father, we know you depend on us to live according to your laws. Sometimes we fail and we are sorry. Help us to remember that you are depending on us for our own conduct and to give help to other people. Amen.



# Junior Department

by Grace W. McGavran\*

## July Resources

THEME FOR JULY: *The Gifts They Gave*

### For the Leader

During July and August, although some church schools are closed, many are in session, and some have an increased attendance. Where weather is warm special attention needs to be paid to the comfort of the children, that they may be freer to worship. It is suggested in the programs for these two months that a wide use be made of stories. Story references are taken from three books listed in footnotes 1, 2, 3. These are likely to be already in your church school library or available at the public library. They may be ordered through your denominational bookstore. Alternate suggestions are made for those who do not have access to these books.

Hymns are taken from *Hymns for Junior Worship*, but many of them may be found in other hymnals as well.

Fresh flowers at the worship center will be readily available in most places. The juniors themselves may take turns bringing them.

### July 2

THEME: *Time for God*

OPENING HYMN: "Joyful, Joyful, We Adore Thee"

PRAYER: By leader

SCRIPTURE: Psalm 119:145-149

OFFERING SERVICE:

Leader: Let us now bring our gifts to be used to the glory of God and in his service.

Music during Offering: The tune of any familiar hymn of offering  
Prayer of Dedication by the leader

HYMN: "O Worship the King, All Glorious Above"

LEADER: People have always worshipped God by giving him gifts. The gifts have not always been gifts of money. One of the most wonderful gifts that a person can give is time.

STORY: "The Candle Lantern"

ALTERNATE: If the story is not available the following Bible story may be used:

Leader: Often we hear of people who give an hour or two hours, or a week, or some amount of time like that, to God's work. Once there was a man who gave years out of his life to do a work for God that needed to be done.

(Open the Bible and read Nehemiah 1:1-4; 2:1-6. Or tell the story in your own words.)

The king granted Nehemiah's request. He allowed him to take the amount of time he wanted from his work as cup-bearer to the king, to go to far-away Jerusalem and attempt to rebuild the city walls. So Nehemiah set out. It was

a difficult task, but with the help of many others he accomplished it. He gave time, and energy and money too, and brought blessing to the city and people of Jerusalem.

HYMN: "Dear Lord, We Give Our Youth to Thee"

BENEDICTION

### July 9

THEME: *The Gift of Song*

OPENING HYMN: "Joyful, Joyful, We Adore Thee"

PRAYER: By leader

SCRIPTURE: Psalm 100

OFFERING SERVICE: (as on July 9.)

HYMN: "Let All the World in Every Corner Sing"

LEADER: Have you ever tried to write a poem? Or to compose a tune? Have you ever thought about all the people who have written the hymns in whose words we worship God? And about those who have composed the tunes to which we sing the words? The gift of song is a wonderful gift that some people have been able to offer to God.

STORY: "The Songs Came"

ALTERNATE: If the story is not available, the following may be used.

Leader: Not very many years ago, in a mountain town, far from any Protestant church, a group of people became interested in what a traveler had to say. The traveler was a Christian, a Protestant Christian, and he had with him his Bible, a church magazine and his hymnal. The people wanted him to sell them his Bible, but he would not part with it, for it was one very dear to him. But he taught them a hymn and left with them his hymnal which had words but no music.

The little group gathered to talk about what the traveler had told them. They sang the hymn. They read the other hymns. And because the tune to the first hymn would not fit the words to the other hymns, one of the group made up tunes to which they could sing. Tune after tune was made up and learned. Some of the tunes were old folk-song tunes. Others were new tunes.

After a while all the men of the group were thrown into a dungeon-like prison by the town officials for daring to read from the Bible which they had ordered and received; and for daring to teach from it. But in the prison they sang their hymns and made up new tunes for still more hymns.

The townspeople began to loaf against the wall of the prison, near the one window of the cell where the men were imprisoned. They liked to hear the brave singing.

At last the mayor released the men. "With their singing and the way they act they are convincing more and more people to become interested in evangelical teaching," he said.

So the prisoners were able to go home once more. They had sung praise to God in their prison. How much more gladly they offered him their gift of song in the air of freedom!

One by one others joined the little group until there was a church of hun-

dreds of people in that mountain town. And partly, at least, it was because someone used his gift of music to the glory of God and in his service.

(This story is found in more complete form in *Stories of the Book of Books*.)

HYMN: "Take My Life and Let it Be"

CLOSING PRAYER: By the leader

### July 16

THEME: *The Gift of Learning*

OPENING HYMN: "All People That on Earth Do Dwell"

PRAYER: By leader

SCRIPTURE: Psalm 145: 17-21.

HYMN: "Maker of the Planets"

OFFERING SERVICE: (As on July 2.)

LEADER: One of the marvels of the world is the way in which our minds work.

Of all that God has made in the world, the ability to think, to understand, to find out about things, to think deep deep thoughts, is perhaps the most amazing of created powers. People can use the ability to learn and to think in many different ways. Many people have used their learning to the glory of God and in his service.

STORY: "Behind Jarrow Walls."

ALTERNATE: If the story is not available, use the following account.

Leader: Back in New Testament times there was a young man with an excellent mind. His parents had given him the very best training that could be found. His name was Saul. And he planned to give his ability to the service of God.

At first Saul made a very bad mistake. He felt that to persecute the followers of Jesus was the finest thing he could do for God. But later, he himself became a follower of Jesus, and all his mind and heart and soul became devoted to helping others to find and to follow the Christian way. After that he was known as Paul.

Paul traveled much. He thought deeply. He used his knowledge of the Hebrew Scriptures in his teaching. And somehow, he was able to understand and to help others to understand the wonderful message of the gospel of Jesus in such a way that the letters he wrote so many hundred years ago are still loved and studied by Christians everywhere.

One of the passages that is very familiar to Christian people is the one in which Paul tells what he has figured out about what love really is.

Let me read those verses to you.

(Read I Corinthians, chapter 13, if at all possible, from the Revised Standard Version.)

Paul's gift to learning, that he made to God, has enriched the lives of people from that day to this.

HYMN: "The Word of God"

CLOSING PRAYER: By the leader

### July 23

THEME: *The Gift of Love*

OPENING HYMN: "My God, I Thank Thee"

PRAYER: By the leader

SCRIPTURE: Psalm 103:8-13

HYMN: "Maker of the Planets"

OFFERING SERVICE: (As on July 2)

LEADER: Have you ever thought what the Bible would be like if the word *love*

\*Free-lance writer, Vancouver, Washington.

<sup>1</sup>Stories for Junior Worship, by Alice Geer Kelsey, Abingdon-Cokesbury Press, New York or Nashville, 1941.



were left out of it? Suppose some other word had to be used instead of *love* in places where it says, "God is love," and "God so loved the world that he gave," and "Love your enemies," and many other passages and verses in which love shines out like the sun from a cloudy sky. One of the gifts that can be given to God by people is for them to love others, even those who seem to deserve no love.

**STORY:** "The Robbers of Monte Casale"<sup>3</sup>

**ALTERNATE:** If the story is not available, use the following biblical material.

**Leader:** Jesus often told stories that helped people to understand God's ways. Someone has called Jesus' stories, "earthly stories with a heavenly meaning." Three of those stories tell about gifts of love that were given. In the first the gift was given to a helpless animal.

(Read Luke 15:3-6.) We can imagine what dangers the shepherd may have had to go through to find the lost sheep, and how tenderly he would care for it once he had found it, and what comfort the little lost animal would have in the shepherd's loving care.

In the second story, the gift was given to a stranger. (Read Luke 10:30-35.)

In the third story, the gift was given by a father to his son who had gone far away and been foolish. (Read Luke 15:11-24.)

Let us remember too the words of Paul, who wrote, "But now abideth faith, hope, love, these three; and the greatest of these is love."

**HYMN:** "Brother of All the World"

**CLOSING PRAYER:** By the leader

## July 30

**THEME:** *The Gift of Beauty*

**OPENING HYMN:** "My God, I Thank Thee"

**PRAYER:** By the leader

**SCRIPTURE:** Psalm 19:1-6

**HYMN:** "All Things Praise Thee, Lord Most High"

**OFFERING SERVICE:** (As on July 2)

**LEADER:** God has put so much beauty in the world! We could spend hours and hours just naming the beauty that can be seen, and not even speaking of the beauty of things heard and felt and known. God has given to people the power to create beauty, and many of them have used the power to make beauty their gift to God. They have created beauty to his glory and in his service.

**STORY:** "The Gospels of Lindesfarne"<sup>3</sup>

**ALTERNATE STORY:** "The Japanese Madonna," page 79<sup>3</sup>

**ALTERNATE TO STORIES:** If neither story is available and you can secure the necessary projector and slides, follow the suggestions below. Or you may use actual pictures, having them placed one at a time before the juniors. Or you may have several teachers or juniors speak of man-created beauty, made for the service of God and to his glory.

**Leader:** To some people has been given the gift of building mighty churches and other buildings, so beautiful that one won-

ders how they could imagine such beauty. And almost always somewhere about the building you will find words that say, "To the glory of God!" The planner and those who actually build the walls want their work to be a gift of beauty to the Lord of all beauty. Let us look at some of these gifts of beauty.

(Project, or show or tell about some of the cathedrals or other churches, that are of especial beauty.<sup>4</sup>)

There have been painters who have devoted their lives to painting religious pictures, feeling that the gift that has made it possible for them to see beautiful pictures in their minds, and then reproduce them on canvas or wood or walls, is a gift that makes them able to give to God and to other people beauty that they themselves have created. Let us look at some of these gifts of beauty.

(Project, or show or tell about some of the lovely pictures portraying people or stories or ideas from the Bible.)

**HYMN:** "For the Beauty of the Earth"

**CLOSING PRAYER:** By the leader

## August Resources

**THEME FOR AUGUST:** *The Joy of Worship*

### For the Leader

Through this month the continued use of stories is urged. References to stories that are easily accessible will be given. Alternate procedures for those unable to secure the stories are placed in these pages.

Some groups may find it possible to have an outdoor worship service, in a park, in a lovely garden, or in some field or meadow beside a stream or in a woods. Some groups may be able to arrange for the department to have its worship in the church sanctuary, with the organ played by the regular church organist, on one Sunday of the month. This may be the month when the department can visit another church, joining with the juniors of that church in worship. It is sometimes possible to arrange for a duet or quartette from the robed church choir to sing in the junior department worship service. August is a good month in which to arrange some of these unusual events.

Be sure that especial attention is given to the bodily comfort of the boys and girls.

Hymns suggested are taken from *Hymns for Junior Worship* but many of them are found in other hymnals as well.

### August 6

**THEME:** *Joy in Places of Worship*

**OPENING HYMN:** "Joyful, Joyful, We Adore Thee"

**THE LORD'S PRAYER**

**SCRIPTURE:** Psalm 135:1-3

**HYMN:** "Come, Thou Almighty King"

**OFFERING SERVICE:**

All: (reading from hymnal) Stanzas 1 and 4 of "O Lord of Heaven and Earth and Sea"

*Music during Offering:* Hymn tune, *Meditation*

*Hymn of Dedication:* "Thy Work, O God, Needs Many Hands"

<sup>3</sup>If slides of the types mentioned below are not in any of the collections owned by your church, you may wish to purchase some. See the catalogue of the Society for Visual Education, 1545 W. Diversey Parkway, Chicago 14, Illinois.

**LEADER:** When the United Nations, in December, 1948, adopted the Declaration of Human Rights, one of its provisions was that of each person's right and freedom to worship. The right to worship is a very precious right. Perhaps only when it is absent do people appreciate it and value it as much as they might.

**STORY:** "The Church That Was Built By Moonlight" in Chapter III of *We Gather Together*<sup>5</sup>

**ALTERNATE STORY:** "White Hawthorne"

**ALTERNATE PROCEDURE:**

**Leader:** Someone once wrote a hymn in which he spoke of the fact that as the earth rolls on its axis and night becomes day in one place after another all around the world, the sound of joyful praise to God is never silent, for before one worshipping group has finished its worship another has taken it up. We might think in the same way of an unending procession of people the world around, coming to their places of worship, joyful in their freedom to gather together to praise God. (Name, or let the children name places of worship into which people may be gathering on this very day: great cathedrals; simple country churches; cleared places under big trees; outdoor places of worship with benches on a hillside; a courtyard with the cross painted on a wall; schoolhouses or other buildings, made into places of worship just for Sunday; thatched-roofed enclosures with earthen floors and logs for benches; little chapels; rooms of people's houses; a chair by a radio where an elderly person joins in church service coming over the air; and others.)

And because there are still places in the world where freedom to worship God is not complete, there are people who must gather quietly and find their joy in worship that cannot be heard beyond their walls, and others who are persecuted because they insist on gathering to worship God.

One hymn, sung the world around, that voices the joy of worship, is "Jesus Shall Reign." Shall we sing it now?

**CLOSING HYMN:** "Jesus Shall Reign"

**BENEDICTION**

### August 13

**THEME:** *Joy in Having the Bible*

**OPENING HYMN:** "All Things Praise Thee"

**PRAYER:** By the leader

**SCRIPTURE:** Psalm 96:1-7

**HYMN:** "This Is My Father's World"

**OFFERING SERVICE:** (As on August 6)

**LEADER:** Have you ever thought what it would be like if we did not have the Bible? Suppose the Bible had never been translated into English? Or suppose the Bible could not be bought where we live? Or suppose no one we knew had ever heard of the Bible and so we ourselves did not know of it? Or suppose we had not enough money to buy a Bible? Most of us have had Bibles and Bible story books and pictures ever since we can remember. It is a happy, happy thing that that is so. But all the *supposes* we have mentioned are true for people here and there over the world.

**STORY:** "Seven Pieces of Silk," or "The Prize Bible," or "The Bible Bought by Music," or "The Blind Leper," all found in *Stories of the Book of Books*.<sup>2</sup>

<sup>2</sup>*Stories of the Book of Books*, by Grace W. McGavran, Friendship Press, N. Y. 1947.

<sup>5</sup>*We Gather Together*, by Grace W. McGavran, Friendship Press, N. Y. 1941.



ALTERNATE STORY: One of the stories from Chapter 4 in *We Gather Together*

ALTERNATE PROCEDURE:

**Leader:** Back in Bible times, in the days of the kings, when only parts of the Bible were yet written, there were few copies of the precious scrolls. And in the turmoil of war and troubles of one kind and another, it was easy for so small a thing as a scroll to become lost.

At one time things were pretty bad. The worshippers of various religions had set up their idols and their temples in Jerusalem, and the Temple where the people used to worship God had fallen into disrepair. Then there came along a boy-king named Josiah, who had a wise uncle who was Hilkiah the priest. They decided to repair the Temple.

(Tell the rest of the story of the finding of the Book of the Law in your own words. You will find the account in II Chronicles, chapter 34.)

**HYMN:** "For Man's Unceasing Quest for God"

**PRAYER:** By leader, thanking God for all that the Bible means to us, and for the joy that is ours in having such a store of Bibles that each one may have one of his own to use and to study.

BENEDICTION

August 20

**THEME:** Music in Worship

**OPENING HYMN:** "My God, I Thank Thee"

**THE LORD'S PRAYER**

**SCRIPTURE:** Psalm 150

**HYMN:** "Let All the World in Every Corner Sing"

**OFFERING SERVICE:** (As on August 6)

**LEADER:** Music is one of the oldest forms of praise. In many religions music is part of worship. The old Hebrews worshipped God with songs of praise and with the sound of many instruments. We think of birds as singing lovely songs of praise. Music just seems to be made to express thoughts of joy and love toward God.

**STORY:** "The Song That Unlocked the Prison"

**ALTERNATE STORY:** Use some of the material in Chapter V, "We Praise Thee," in *We Gather Together*. Or tell the story of the writing of one or more of the favorite hymns of praise that your juniors sing. Such accounts are given in books on the subject.

ALTERNATE PROCEDURE: "The Singer"

**Leader:** Over in England there is a boys' choir that is very famous and well it may be. The boys who sing in it have clear sweet voices. Some of them are very young. Some are older. But all the voices are boy voices.

A boy whom we shall call Clark, although that is not his real name, was, not so very many years ago, a member of the choir. How he loved to sing! His voice went up and up and up, clear and sweet and true until it seemed to reach the very roof of the cathedral. How he worked! He practiced and practiced and practiced. He listened to all that the choir director had to say. He learned the music that was to be sung till he could sing without a single mistake.

Clark's voice rang out so sweetly above the others that he became one of the chief soloists. People who heard him sing began

to forget the singers and think only of God whose praise he and the other boys sang.

Then one day, as Clark grew older, right in the middle of practice, something happened. It was not quite unexpected, for Clark was getting to the age when boys' voices begin to change into men's voices. Right in the middle of a note that should have come out clear and true, Clark's voice went off into a squeaky sound.

Everything stopped. Everyone knew what would happen. It was the end of Clark's singing in the choir. For it would never do for his voice to fail right in the middle of a service of high praise to God. The choir director gave the solo part that Clark so loved to sing, to another boy, and Clark knew that his days in the boy's choir were

over and done with.

At first he felt terribly. He would try to sing, at home, and his voice would break into uncontrolled sounds. He would sing softly to himself, where it didn't matter, but he was very unhappy.

But the choir director had not forgotten him. "Be busy about other things, Clark," he said. "Don't strain your voice. And some day, when your voice is a man's voice, you may find you have a voice again that can sing solos. It doesn't always happen, but sometimes it does."

Clark cheered up. He busied himself with other things. He did as the choir director said. And several years passed by.

Then, one day, he found that he could sing without any of those unhappy changes

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that could not be controlled. He listened to himself. Was his singing good enough for him to sing again in the wonderful choir? It would be the men's choir now, of course. Was his voice anything more than an ordinary voice?

Clark went to the director, who greeted him joyously. Together they went to the organ, and Clark sang while the director played. Then he looked anxiously at his old teacher.

"Report for practice this evening," said the director, beaming with happiness. But his happiness was not one-tenth the happiness that was Clark's.

Months went by. Clark was a member of the men's choir. And one day the director came to him. "We are planning a piece by the boys' choir, Clark," he said. "It will be built around a man's voice, singing. Would you like to sing again with the boys?"

There was no doubt what the answer would be!

And that is how it happened, that one day, in a country far across the sea from England, someone put an English-made record on the record player. And out across the room there floated a wonderful voice, a man's voice, singing praise. And around and above and below and beyond the voice soared the singing sweet, clear sound of boys' voices, in an anthem of praise so glorious that those who heard it forgot the room and the others in it and felt their hearts joining in the joyous praise of God.

BENEDICTION

## August 27

THEME: *Joy of Fellowship in Worship*

OPENING HYMN: "With Happy Voices Ringing"

THE LORD'S PRAYER

SCRIPTURE: Psalm 84:1-4

HYMN: "In Christ There Is No East or West"

OFFERING SERVICE: (As on August 6)

LEADER: Worship is a joyous thing. It is a happy thing that we may come before God in gladness and worship him with love and thanksgiving. One very happy thing about Christian worship that is not true of the worship of some religions is that we join together to worship God. We come together as friends and brothers and sisters, who have one Father God. We have fellowship in worship.

STORY: "The Gathering in the Highlands" from the chapter, "As Christians Gather" in *We Gather Together*<sup>1</sup>

ALTERNATE STORY: "A King Who Cared"

ALTERNATE PROCEDURE: If neither story is available use one of the Bible stories of gathering together for worship: Nehemiah, Chapter 8; I Chronicles 15:25-28; 16:1-3; or I Kings 8:62-66. Or, if you prefer, build up a service with music and pictures, using those that the children like best and find most joy in using. Speak of the happiness of finding others who love and worship God, that we may join together in our worship and have fellowship together.

CLOSING HYMN: "Forward Through the Ages"

BENEDICTION

to Christianity. Tradition tells us this official went back to Ethiopia and brought the good news of Christianity to the king and queen. They, too, believed and with their entire court became Christian. Thus started the very early branch of the Christian Church which is called "Coptic" Christianity and which is very strong in Ethiopia and Egypt to this day.

PRAYER

HYMN: "Forward Through the Ages" or "The Voice of God Is Calling"

BENEDICTION

## July 9

THEME: *Fools or Heroes?*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: Isaiah 55:6, Hebrews 4:7, read responsively

HYMN: "God Send Us Men" or "Rise Up, O Men of God"

SCRIPTURE: Tell how Hebrews 11 tells of the greatness of faith of great men throughout Biblical history. Then read Hebrews 12:1,2.

OFFERING

STORY: "The Lions Are Fed"

It was great sport in Rome—throwing those crazy Christians to the lions. They were such fools. The Roman Emperor did not care what god or gods Romans worshipped providing they worshipped the emperor too. All that he required was to throw a bit of incense on the altar. That was not hard to do. But those dumb Christians believed in only one God and refused to worship anyone else—even the emperor!

Whenever some great national disaster came, fires, earthquakes or epidemics, it was clearly because of the Christians. Since they told people not to worship gods of wood and stone, the image makers' business was bad too.

In 115 A.D. an earthquake destroyed part of Antioch. Of course everyone could see that the pagan gods were punishing the Christians because they refused to worship them. Something must be done to stop the Christians or everything would be ruined. So the people of Antioch complained to Rome. The Roman governor ordered that the Christians be brought to Rome for trial.

Clank, clank, clank went the chains as Ignatius and his little Christian band marched toward Rome. Their bare feet bled as they walked across rocky places.

Dangerous as it was, in village after village, loyal Christians came out to greet Ignatius and his group. To all, Ignatius and the others declared their loyalty to the Christ and their willingness to die for Him. Moreover, they asked all to pray for forgiveness for their persecutors.

At last they came to Rome. A noisy hostile crowd had gathered at the Coliseum. The hungry lions had not been fed for days. As Ignatius and the others clanked into the arena, the bloodthirsty crowd shouted and the half starved lions were loosened. Praying and singing, the Christians went to their death triumphantly. Even in the presence of death there was joy on their faces!

Were they fools or heroes—these early Christians?

PRAYER

HYMN: "Forward Through the Ages" or "A Mighty Fortress Is Our God" or "Marching with the Heroes"

BENEDICTION

# Junior High Department

By Stella Tombaugh Hazzard\*

## July Resources

### July 2

THEME: *Christianity Spreads to Africa*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: Psalm 66:4

HYMN: "Heralds of Christ" or "O Worship the King"

SCRIPTURE: Acts 2:18 and 21

OFFERING

STORY: "An Ethiopian High Official Hears the Good News" (See Acts 8)

After Stephen's death there was a great persecution and scattering of the Christians but the disciples continued to tell the wonderful story of Jesus and the Kingdom of God wherever they went.

Somehow Jesus' influence brought about great changes. Philip went down into Samaria—the place Jews despised more than any other—and proclaimed Jesus and the good news of the Kingdom. Many Samaritans became followers of the way of Jesus, and many wonderful healings took place.

(Tell about Philip's going south, to the desert, meeting the high official of the Ethiopian court, explaining the Gospel to him, and baptizing him, as found in Acts 8.)

In following the leading of the Spirit, Philip had gained an important convert

THEME FOR JULY AND AUGUST: *They Dared to Follow Jesus*

### For the Leader

Following Jesus is a great adventure. We must have the courage to be different. Sometimes discipleship requires heroism in the face of opposition. Men and women have braved fire, storm, hardship, indifference, persecution and even death to pass on the Good News of Christianity. From this witness and labors of sincere Christians have come outstanding religious movements and organizations which minister to the ills of mankind. During these next two months, let us learn about some men and women who have dared to follow Jesus.

Go through your church school files for appropriate pictures for your worship center. Pictures of Jesus are not hard to locate.

For offertory sentences let your committee make up their own.

\*Bloomington, Illinois

<sup>1</sup>*Singing Worship*, by Thomas, No. 131 (Abingdon Press), and *Hymnal for American Youth*, by Smith, No. 229 (Revell).



July 16

THEME: *Emperor Constantine Becomes a Christian*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: First verse of "In the Cross of Christ I Glory"

HYMN: "The Son of God Goes Forth to

SCRIPTURE: I John 5:5

OFFERING

STORY:

IN HOC SIGNO VINCES?

Constantine, who lived about 300 years after Jesus, had a Christian mother, although his father worshipped the pagan gods. He loved his mother, but as a child his ambition was to be like his bold, handsome father. So he, too, worshipped the pagan gods. But whenever he heard terrible tales about the Christians, somehow he could not believe them. He thought of his mother, Helena, and how she loved her Bible and prayed to the Christian God, and of her quiet courage and love-ness. Whenever he was worried or afraid, he prayed to his mother's God.

Even after he became the Roman emperor, he continued to pray to the Christians' God. Before the great battle at the Milvian Bridge (his first big battle), as he was praying, he saw a vision of a cross with the inscription "In Hoc Signo Vinctes." Translated from the Latin this means "By this sign conquer."

After Constantine won this battle he made a very important decision. As Roman emperor he ordered that Christianity should have the same official rights as all other religions in the Roman Empire. Christians could worship their God openly, without being afraid that spies would report them to the authorities.

Constantine himself was baptised in 337 and built the beautiful Santa Sophia church, which still may be seen in Istanbul.

PRAYER

HYMN: "Forward Through the Ages," or

BENEDICTION

July 23

THEME: *The City of God*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP:

"City of God, how broad and far  
Outspread thy walls sublime!  
The true thy chartered freemen are  
Of every race and clime."

—SAMUEL JOHNSON, 1864

HYMN: "God of Grace and God of Glory"

SCRIPTURE: Psalm 46

PRAYER: "O Thou, Who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the wills that serve thee; help us so to know Thee, that we may truly love Thee, so to love Thee that we may fully serve Thee Whose service is perfect freedom; through Jesus Christ our Lord. Amen."

—Gelasian Sacramentary, A.D. 494

OFFERING

STORY:

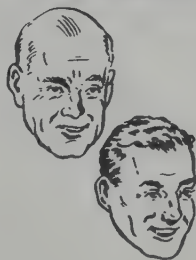
AUGUSTINE WRITES A GREAT BOOK?

Augustine of North Africa had a beautiful Christian mother, Monica, and a pagan father. His family, realizing he had a brilliant mind, sacrificed to give him a good education but Augustine preferred having a good time to studying.

June, 1950

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	Ordinary Life		Endowment At Age 70		Endowment At Age 65	
	I	II	I	II	I	II
25	35.43	48.21	38.76	53.18	41.76	57.68
26	36.78	49.95	40.28	55.23	43.48	60.00
27	38.21	51.83	41.93	57.41	45.33	62.51
28	39.75	53.83	43.68	59.73	47.33	65.20
29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
45	89.75	116.55	103.15	136.65	117.33	157.93
50	119.28	152.55	140.98	185.13	166.50	223.43

to the basic policy. For this added protection, you pay only 25% to 35% of the original cost! Look at the simplified table above.

In other words, IF YOU ARE 35 now, you pay only \$53.83 the first year and \$71.83 thereafter for a \$5,000 Double Protection policy. Think what this would mean to your family! And, what's more, you get dividends from both the basic and the "term" parts of your policy!



IN SHORT, if you are a minister or a full time worker in the field of religion, you can subscribe to this new money-saving life insurance protection and know that your family will have essential food, clothing, housing and education. Don't wait.

THE MINISTERS LIFE AND CASUALTY UNION  
(Legal Reserve Non-assessable Life Insurance)  
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Minneapolis, Minnesota

Gentlemen: Please send me at once information on your DOUBLE PROTECTION policy available during 1950.

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CITY ..... Postal Unit No. ....

DATE OF BIRTH .....

CHURCH .....

MAIL TODAY!



Then one day, while in the garden, he idly picked up the Bible his mother had been reading. It was still open to the place which she had read. He read:

"Let us conduct ourselves becomingly, as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." (Romans 13:13-14)

Augustine felt Paul was talking directly to him. A great happiness came over him. He knew from that time, that he must follow Jesus Christ, no matter where He led.

The next 43 years were eventful ones in his service to Christ and the church. In 391 he was ordained a priest, in 395 an assistant bishop, and shortly after he became Bishop of Hippo, a north African seaport town.

Bishop Augustine believed in living simply, simple food, simple dress. He believed in translating his faith into Christ-like living. His people loved and trusted him.

When the Roman Empire was conquered by barbarian invaders from the north, the Church was the only organization to survive. Many, who worshipped the old pagan gods, said Rome had fallen to the Visigoths as a punishment because the Christians had deserted the gods.

In all the turmoil and strife the people hardly knew what to believe. Then Augustine, bishop of Hippo, wrote the book called "The City of God" which for the next thousand years ranked next to the Bible as the most widely read book.

This book explains that Christians should not expect God to protect their property. God is not that kind of a god. If he were, people would become Christian merely to protect their property. Augustine declared God was not defeated, and never would be. Earthly powers might disappear but the invisible City of God would remain forever. He declared this Kingdom of God would replace earthly power. The Church, not the State, would be supreme.

HYMN: "Onward, Christian Soldiers" (note verse 3)

BENEDICTION

## July 30

THEME: *St. Francis, Friend of All*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: "O most high, almighty good Lord God, to thee belong praise, glory, honor and all blessing . . .

Praise ye and bless the Lord, and give thanks unto him and serve him with great humility."

—From "The Canticle of the Sun," by FRANCIS OF ASSISI

HYMN: "All Creatures of Our God and King" or "Where Cross the Crowded Ways of Life"

SCRIPTURE: Matthew 10:5-10 was the Scripture which influenced St. Francis to make his decision concerning the type of life he would follow. When others asked to join him, he pledged them by this Scripture. In the beginning of the Franciscan Order there was no other rule.

PRAYER OF ST. FRANCIS:

"Lord, make me an instrument of your peace; where there is hatred, let me sow

love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." Amen.

OFFERING

STORY:

ST. FRANCIS OF ASSISI

Francis of Assisi, son of Bernardoni the cloth merchant, was a gay young blade who knew how to spend money freely and recklessly. He loved sports and music. It was the time of the troubadours and the reign of chivalry.

When not with his fun-loving friends, he helped his father in his shop. One day a beggar came into the shop asking alms. Rudely, Francis sent him away. Then he thought, "Had anyone come in the name of a prince or baron, asking a favor, how quickly would I have granted it. But this man came in the name of the Most High and I turned him away." He left his customers and ran after the beggar and gave him money. This incident made his father furious. He was willing to pay all bills his son made in his social life but he wanted no gifts to beggars.

It was not surprising that Francis was not attracted to the Church in his youth. The bishops of the Church were in many cases feudal lords with large holdings. The richest managed estates of 75,000 to 140,000 acres and the poorest usually had an annual income of \$5,000-\$14,000. The monasteries, whose monks had taken the vows of poverty, were so very wealthy as to compete with the princes in temporal power! Of course the parish priests were not rich but they were ignorant and superstitious. Much of their time was devoted to managing the revenues which came from sacred "relics."

Francis became very much interested in the ideas of certain reformers who urged that there should be common ownership as practiced by the early Christians.

For a time he took part in some of the numerous wars. His parents were greatly disappointed when he left the glamorous life of a wealthy knight to devote himself more and more to prayer and heart searching. His gay friends sought to attract him back into society. But Francis' interest was no longer in gay social events. He had become interested in the poor and sick. Finally at a humble chapel called St. Damien, before an altar of crude masonry, the Great Experience came to Francis. He was sure Jesus claimed his life and that he belonged absolutely to Jesus the Christ.

So Francis of Assisi forsook all worldly wealth for a life of poverty and service. Gladly and joyously, he and his fellow friars served. Wherever they went, they sang. They were the carriers of Good News—why should they not be happy? They loved the earth, trees, flowers, clouds, sun, moon and stars. They were friends of all the beasts and birds. There is a lovely tradition that the birds sang to St. Francis and that he preached to them.

Although St. Francis was in favor of absolute poverty and the giving up of all property, there arose an order, which bears his name, which owns much property.

St. Francis went with the crusading armies and allowed himself to be taken prisoner so that he could preach to the

Moslems. He obtained an audience with the Sultan. It is said that when St. Francis challenged him to be a Christian, the Sultan replied, "If I could find ten Christians as completely devoted to their Master as you, I would be a Christian, too." But alas there were not ten.

HYMN: "Forward Through the Ages" or "Hark the Voice of Jesus Calling"

BENEDICTION

## August Resources

### August 6

THEME: *The First Sunday School*

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: Psalm 95:1-3

HYMN: "We Would See Jesus" or "Book of Books" or "Joyful, Joyful, We Adore Thee"

SCRIPTURE: II Timothy 2:15

PRAYER

OFFERING

STORY:

ROBERT RAIKES AND HIS RAGGED SCHOOLS<sup>\*</sup>

"Bobby Wild Goose," "Bobby Wild Goose," affectionately shouted the ragged urchins as they raced after a tall man in Sooty Alley in Gloucester, England about the end of the 18th century.

Just a short time before these same youngsters, when not at work in the pir factory, had roamed Sooty Alley in cursing, swearing, noisy gangs. Robert Raikes, an English gentleman walking through that section, had been horrified at the sight. Something must be done. These pitiful ragged youngsters must have a chance! There were no schools for them. Why not get some decent, well-disposed women in the neighborhood to keep "kitchen" or "dame" schools for them on their day off from work, and teach them reading? He was sure that vice was preventable if you begin with the child.

So Robert Raikes had hired women for a shilling a Sunday. With the help of the rector he gathered together some of the ragged children between six and twelve years of age. They came from 10 A. M. to noon. Then back at one to go together to church to repeat the catechism until late afternoon.

At first the schools were nicknamed "The Ragged Schools." Later, since they met on Sundays, they became known as Sunday schools.

Robert Raikes continually visited these first Sunday schools, and visited the youngsters in their homes. He made gifts to those who did well—Bibles, little books, combs, shoes and clothing.

These rough youngsters quickly responded to the unaccustomed love and kindness. They were devoted to Robert Raikes and were eager to learn. At a word of praise from him, their faces would light up and they would renew their efforts. For the most promising, he even arranged additional school time on weekdays.

New Year's Day 1795 was a memorable day. As he wrote to a friend, "I have invited all my Sunday school children to dine with me on beef and plum pudding." Don't you wish you might have seen it? Robert Raikes, the dandy, in his comfortable home in Bell Lane, entertaining the ragged urchins from the slums who had found a new purpose for living! In-

<sup>\*</sup>See *Creative Personalities*, Volume III. "Founders of Christian Movements," edited by Philip Henry Lotz (Association Press 1941).

<sup>\*</sup>See Nall, *The Church Through the Centuries* (Reading Book) The Graded Press.



stead of only hard labor and long hours in the factory, and carousing and roaming in undisciplined gangs, they had a friend and a chance.

HYMN: "For Man's Unceasing Quest for God," or "O Jesus, Once a Nazareth Boy," or "All Hail the Power of Jesus Name"

#### BENEDICTION

### August 13

THEME: *The World's Largest Standing Army*

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: I Corinthians 16:13

HYMN: "Onward Christian Soldiers"

SCRIPTURE: John 12:32

PRAYER

OFFERING

STORY:

THE WOMAN WHO COMMANDED THE WORLD'S LARGEST STANDING ARMY<sup>4</sup>

Red hair, indomitable purpose, dauntless courage, a keen sense of humor—all were outstanding characteristics of Evangeline Booth.

Evangeline was one of eight children of Mr. and Mrs. William Booth, whose consecration to serve the poverty-stricken down-and-outs of the slums of London eventually grew into the great movement which we know as the Salvation Army. William Booth brought to the poorest, lowest and most neglected the great message of the love of God and helped his followers in turn carry the Good News to others.

From early childhood, Evangeline's great gift of speaking with clearness and conviction was apparent. It is said that at the age of five she lined up a congregation of dolls, pillows and brooms, and preached to them using as her text "Hi, diddle, diddle." At the age of ten her father overheard her preaching to her playmates on the text "God Is Love."

Evangeline was twelve when she threw herself into her mother's arms declaring she was giving herself to God. At fourteen, she began to preach the great news of God's love and salvation from sin, in the worst of London's slums. Hoodlums laughed and jeered at the singing, praying girl in her red-ribboned bonnet. They threw stones, bottles and even pailfuls of hot water, but she persisted. She never flinched but continued her self-imposed task of sharing a knowledge of God's love with those whose hardened lives were in desperate need of the warmth of her great religious convictions. In order to know people as they really were, Evangeline Booth, poorly dressed, went out and sold matches in London's East End.

Her brother-in-law, Commissioner Booth-Tucker, once said, "Of all Mr. and Mrs. Booth's children, none has possessed in so powerful a degree the faculty of attracting and managing the roughest of the rough."

At twenty-three, Evangeline Booth was put into command of the London work of the Salvation Army. In her thirties, she was a flaming evangel of God's love to the rough, cursing, hard drinking, quick on the trigger, seekers for gold in the Klondike Gold Rush. Then for thirty years she was Commander of the Salvation Army in the United States and finally

General of the vast Salvation Army and headed up its work in ninety-one countries and colonies throughout the world. Under her leadership worked some three million people.

Evangeline Booth declared, "Christianity is practicable . . . We do worship, both in spirit and in form, in public and in private . . . We do preach . . . But even as we preach, so we practice Christianity. We reduce theory to action. We apply faith to deeds. We confess and present Jesus Christ in things that can be done."

Truly Evangeline Booth had great success putting the teachings of Jesus into practice.

HYMN: "Stand Up, Stand Up for Jesus" or "Where Cross the Crowded Ways of Life"

#### BENEDICTION

### August 20

THEME: *The Lady with the Lamp*

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: Psalm 100

HYMN: "Be Strong!" or "O Master Workman of the Race" or "Dare to Be Brave"

SCRIPTURE: Matthew 25:31-40

PRAYER

OFFERING

STORY:

THE LADY WITH THE LAMP<sup>5</sup>

A brilliant debut, a social celebrity! That is what everyone expected of Florence Nightingale. But Florence Nightingale wanted to be a nurse. Her family and friends were scandalized. Nursing was not considered a proper vocation for a nice girl in the early days of the nineteenth century in England or anywhere. But every suffering person and animal she saw made Florence Nightingale more determined that she would give her life to helping relieve sickness.

Despite many obstacles, she gave herself to nursing. At twenty-four, she was making a systematic study of nursing all over Europe, at thirty-three was superintendent of a hospital, at thirty-four the first war nurse, at thirty-five world famous for her outstanding work in the Crimea.

In the Crimean war, wounded and sick soldiers were dying by the hundreds for lack of proper care. Sir Sidney Herbert, Secretary of War and a friend of Florence Nightingale's father, appealed to her. He gave her complete authority and ample funds, but she had to fight red tape, army regulations and petty army officers who resented having a woman around, especially one in authority. However, despite obstacles, within four months the death rate among the wounded was greatly reduced and health conditions were improved.

Nothing was too hard to undertake to relieve suffering. She would stand for twenty hours at a stretch, supervising the care of soldiers being carried in from the battlefield. Every night she would go down the long rows of cots, lamp in hand, to make sure everything possible had been done to ease the suffering of the soldiers. The wounded adored her and kissed her shadow as she passed.

In appreciation the British raised one-fourth of a million dollars for her. She

refused to accept a cent for herself but built a hospital.

Following the Crimean war she visited hospitals and helped improve nursing. For thirty years she wrote books and magazine articles on nursing, sanitation and hospital management. The British nursing system of the present day is based on her work.

Every nation engaged in war during her long life consulted her about army hospitals and sanitation, including the United States at the time of the Civil War.

Despite poor health, due to sickness and overwork in the Crimea, she continued to help relieve suffering as long as she lived.

She died at the age of ninety, but nurses still take the Florence Nightingale oath and wear the lamp as their insignia.

HYMN: "Marching with the Heroes" or "O Master, Let Me Walk with Thee"

#### BENEDICTION

### August 27

THEME: *The Society of Friends*

PRELUDE: "God of Grace and God of Glory"

CALL TO WORSHIP: Psalm 117

HYMN: "O Young and Fearless Prophet" or "O God Our Help in Ages Past"

SCRIPTURE: Matthew 5:1-16

PRAYER

OFFERING

STORY:

MIND THE LIGHT

George Fox was determined to have a real experience of God. Mild, easy-going religion repelled him. He sought the compelling force which changes lives.

His quest led him from the religious leaders of his day to the Scriptures and prayer. His great moment came when he realized that the God who spoke through the prophets and apostles of old is still alive today, active in the world and that within the depths of each soul is a holy place where God himself speaks to every self-surrendered heart.

Ablaze with his great message, he became a traveling preacher calling on men to "Mind the Light"—the Light that lighteth every man who comes into the world. His followers dedicated themselves to become "Children of the Light." They organized themselves into "Societies of Friends," but were nicknamed "Quakers."

It was far from healthy to be the leader of such a fervent, independent and democratic religious group during the days of Cromwell and Charles II. George Fox was in and out of prison scores of times. His years in Scarborough dungeon in a cell open to the sea and driving rains even in cold winter, left him stiff and rheumatic but he continued writing bold and loving tracts and books. As soon as he was released, he continued his travels.

William Penn, a dashing young aristocrat, became convinced of the power of the Light and became a Friend. After William Penn founded Pennsylvania, George Fox came to America and for two years traveled the wilderness of the Atlantic seaboard from Maryland to Rhode Island and south through Virginia.

The Society of Friends, though small in membership, are always in the forefront in meeting human needs as they "Mind the Light."

HYMN: "Are Ye Able" or "Faith of Our Fathers"

#### BENEDICTION

<sup>4</sup>The *Litery Digest* of Nov. 21, 1936, Vol. CXXII p. 20—"The world's greatest standing army is commanded by a woman." See also *Creative Personalities*, Vol. II, "Women Leaders," edited by Philip Henry Lotz (Association Press, 1940).

<sup>5</sup>Booth-Tucker, Frederick, *Memoirs of Catherine Booth*, New York, Revell, 1892. Vol. 1, p. 573.

<sup>6</sup>See *Creative Personalities*, Vol II, Women Leaders. Op.Cit.



# Senior and Young People's Departments

by Helen I. Moseley\*

## July Resources

THEME FOR JULY: *America, Our Heritage*

### July 2

THEME: *The Ideals of Our Nation*

WORSHIP CENTER: The American flag, the Christian flag, and the Bible

PRELUDE: "Our God, Our Help in Ages Past"

CALL TO WORSHIP: Psalm 33:11-15, 20-22., read responsively

HYMN: "These Things Shall Be, a Loftier Race"

SCRIPTURE: Matthew 22:36-39

DIRECTED MEDITATION:

#### OUR NATION'S IDEALS—AND OURS

Let us think together on the words of the scripture, and the song we have just sung. It was a desire for religious freedom which made our forefathers launch out to make a home in a strange and many times foreboding land. It is the same ideal which is portrayed in the preamble of the Constitution of the United States:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Our nation at its best, does not forsake these ideals created out of a religious background and based upon a love for one's fellow man. Today, however, we need to enlarge our vision, to think in terms of a world brotherhood, world peace, world justice. Whatever affects one nation affects the whole world. From the preamble of the Charter of the United Nations we find these excerpts:

"We, the peoples of the United Nations, determined . . . to reaffirm faith in fundamental rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small . . . and to promote social progress and better standards of life in larger freedom, and for these ends, to practice tolerance and live together in peace with one another as good neighbors and to unite our strength to maintain international peace and security, have resolved to combine our efforts to accomplish these aims."

The United Nations is a very young organization. As we commemorate Fourth of July this year, let us remember that there is a greater need than ever before for leaders with a world vision. At this time of year, with one of our national holidays just before us, we need to deepen our ideals, renew our consecration to them, and put them to work again. The words of the Christ, "thou shalt love thy neighbor as thyself" must be taken seriously. As the

music of the hymn is played again softly, let us consider:

1. Am I willing to share with others even though it means less for myself?

2. Have I listened to criticisms of other races and failed to speak a word in their behalf?

3. Have I participated fully in sending food, clothing, and other supplies to those in need?

4. Am I helping to make America the Christian nation it should be?

PRAYER: Father of all, make us aware that as individuals we help build the ideals of our nation and our world. Keep us from selfishness, we pray, help us to be mindful of the needs of others. Grant us the courage and the strength so to live each day that our neighborhood, and our world is more of a Christian community.

### July 9

WORSHIP CENTER: Use a picture of the Statue of Liberty.

THEME: *America, Still a Land of Hope*

PRELUDE: "America the Beautiful" hymn tune, *Materna*

CALL TO WORSHIP:

"We pray:  
Our Father—Our, and not alone to me  
Does God belong. I cannot claim  
To be the favored one and not to see  
That others, All, may call upon his name.

Not rich, or poor, or black or white,  
But all. No favored nation  
May alone upon him call.

And could we only understand his plan,  
'Our Father' means the brotherhood of man."

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

SCRIPTURE: Matthew 11:28-30

THOUGHTS FOR MEDITATION:

#### THEY SEEK A LAND

Many of us forget the words which are written on the base of the Statue of Liberty, and the hope which they give to all who seek freedom. The words are these:

"Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tossed to me,  
I lift my lamp beside the golden door."

One of our ministers tells of the following incident:

"As the great American steamship slowly pulled toward the New York harbor, a Latvian couple with two children were eagerly scanning the horizon. America was to be their home from now on. The early morning fog was rising and now and then the sun made its way through. All of us were eager to be home again. Some would soon be with our families, some would be

met by friends, and others would go directly to trains and buses. There could be felt the undercurrent of excitement.

"It was one of the Latvian children, pointing through the mists and saying excitedly, 'See, there it is,' that drew our attention to our own Statue of Liberty welcoming us home. As the sun came through the clouds and we could see it more clearly, various emotions welled up within our hearts. Then I noticed the Latvian father saying something very earnestly in his own language. There were tears in the eyes of the mother, and the children's faces were lighted with eagerness.

"After a moment or two, I asked him, 'What were you saying about the Statue of Liberty?' for we had become quite friendly on the trip.

"Oh," he replied, 'we pray—we pray God for our new country and for all her wonderful people in it!'

"I prayed too, for the Latvian family and that they might find America all that they hoped she would be."

GUIDED PRAYER BY GROUP:

1. For those who are coming to America to build new homes and lives here.

2. For us that we may at all times live up to the highest ideals of brotherhood of man.

3. For our country and her leaders that it may in truth become a Christian nation.

### July 16

THEME: *Gifts from Many Lands*

WORSHIP CENTER: An arrangement of flags of different lands

PRELUDE: "The Light of God Is Falling"

IN PREPARATION FOR WORSHIP: Philippians 4:8, 9

HYMN: "The Light of God Is Falling"

RESPONSIVE READING:

#### WHAT THEY BROUGHT

**Leader:** Like Paul of old we too in America are indebted to both the Greeks and to barbarians, to the wise and the foolish, for our country is greatly enriched by those from other lands who have come bringing their gifts and skills, enriching the economic and cultural life of our country. Let us listen to some of the gifts which we are too likely to take for granted.

**First reader:** They have brought their music—proud marches and religious chants—and their instruments for the making of music. Our hymn book is filled with the religious songs from all over the world.

**Second reader:** They brought their poetry—lilting scraps caught from the sky and field or mighty dramas that tell of early struggles.

**First reader:** They brought their arts and homelike things, fancies of the mind painted upon the canvas or woven into wool or carved in wood; modeled gardens, plans of homes, a favorite tree or fruit, a style of cookery or costume.

**Second reader:** They brought many new medicines for healing, skill in their fingertips for intricate kinds of work, and patience to accomplish difficult tasks.

**First reader:** Because of those who found their way to our shore we have: the Irish song and wit, the German thrift and industry, the Scottish virility and genius, the English love of law and order.

**Second reader:** From others we have the Scandinavian honesty and love of home, the Negro fervor in song and story, the Mexican enjoyment of life and Indian

\*Spokane, Washington.

<sup>1</sup>The Hymnal for Youth, Westminster Press, prints this with descant for violin or solo voice.

<sup>2</sup>By Mrs. Winefred Hix. Used by permission.



customs and traditions, Slavic dance and folk songs, and neatness and thoroughness of the Netherlands.

**First reader:** The Italians' great love of art and music, and the philosophic tendencies of the Oriental are but a few of the golden strands that may be found woven into our national pattern. For all we do humbly give our thanks.

**Leader:** Only as individuals and groups learn to share their gifts and blessings will the way of brotherhood come for all.

**PRAYER:** That we realize all of God's people have gifts to make and that we encourage and appreciate those gifts.

**HYMN:** "We Would Be Building," sung as a prayer by all

## July 23

**THEME:** *Areas of Need Within Our Land*

**WORSHIP CENTER:** A picture of the appealing face of a migrant child, or a migrant home, or the picking of fruit.

**PRELUDE:** "O God, Our Help in Ages Past"

**CALL TO WORSHIP:** "God's Dreams" (found in *Hymnal for Youth*, page 371, or *Christ and the Fine Arts*, page 632)

**HYMN:** "O Master Workman of the Race"

**SCRIPTURE:** John 15:12-17

**TALK:**

THERE IS NEED HERE, TOO

While we are thankful for this great land of ours, we must, in all humility consider some of the areas of need if in truth we carry out the Scripture read to us, to love one another. While there are children with no place to play, migrants with no homes of their own, races of people who feel the unfriendly attitude of others, prejudices which cause fear and unhappiness, there is work to be done to make God's dreams come true. Consider the following from Estella H. Lane's article:

"I am haunted by the migrants. My kitchen is full these days of uninvited guests. In vain I try to ignore them, to pretend they are not there.

"I take a head of lettuce from the ice box, but as I hold it in my hands, about to break it into cups for salad, it suddenly becomes the tousled head of a little child bending patiently over long rows of lettuce stretching across a sun-baked field. I see small hands blistered from the handle of the cutting knife and a bent back that never will be straight.

"I am squeezing oranges for breakfast juice and as I reach for another a woman hands it to me from a ladder propped against a tree of golden balls. 'I hope it makes your children strong and well,' she says. 'My baby lying yonder in that spot of shade grows thinner every day.'

"I'm picking over cranberries for sauce. I feel a tugging at my skirt and turn with hands full of the shiny red marbles to see the freckled face and big eyes of a boy beseeching me, 'Put them in ma's box, please! I'm helping her fill it. When it's full they'll give us fifteen cents. Pa says if we'll pick fast enough, we can buy gas to get us back to Oysters.'

"Tomatoes are no better. They turn perversely into rows and rows of faces flushed and flaming red with fever and with rash.

"'Twas in Tomatoes where they all had measles,' a woman is explaining, her eyes full of weariness and pain. 'The whole camp had it. That's why the nurse just couldn't get to Pete before he died. If only she had come in time! But I don't know, if he'd got well he might have gone

like Sue with scarlet fever later in Asparagus.'

"This is not America. Someone must do something about this un-American way of life."

A Christian cannot truly worship unless that worship results in action. As long as there are needs of this sort in our land, there is much for us to do.

**PRAYER:** O God, we pray thee that thou wilt touch our hearts with the needs of those who dwell in our fair land and yet do not have the opportunities adequately to know thee, who are so bowed by the toils of the day that they cannot know the enjoyment of simple living. Grant us the wisdom to see the needs in our own communities as well as in other parts of the world and guide us in alleviating suffering wherever it is found. Forgive us, we pray thee, for too often taking for granted the sacrifice of others. May we truly consecrate ourselves, "our Father's work to do."

**CLOSING PRAYER HYMN:** "O Master Let Me Walk With Thee"

## July 30

**THEME:** *America and Individual Responsibility*

**PRELUDE:** "Jesus Calls Us"

**CALL TO WORSHIP:** "Every Youth Has a Quest to Make," page 632, *Christ and the Fine Arts*

**HYMN:** "God Send Us Men Whose Aim Twill Be"

**SCRIPTURE:** While Christ addressed his sermon on the mount to the multitudes clustered about him, his message was to individual people, and for individual action. (Read Matthew 5:13-20)

**TALK:** "It's Up to You"

America's freedom brings responsibility, individual responsibility. Hull House would not have come into being without a Jane Addams behind it. George Washington Carver took upon himself the task of doing something about the economic condition of his people. The opportunities for Christian service in every walk of life are still challenging.

"Basil King and Channing Pollock were sitting together in a restaurant when a woman at an adjoining table said to her companion, 'It's a disgraceful state of affairs, but what can one man do?' The author of *The Conquest of Fear* looked at the man who wrote *The Fool* and asked, 'Shall we tell her that everything of importance in the world was begun by one man—or one woman?' Under the title *One Man Power*, Channing Pollock went on to describe the abolition of slums, the reform of prisons, the beginning of the American Red Cross, the origin of the Braille system, the rise of Tuskegee Institute, and many other such things, pointing out that again and again it has been a single man or woman who has raised a banner lone-handed, behind which eventually thousands have enlisted.

"It is the kind of world where one man can make a difference, where the very stars in their courses fight with heroes and crusaders."

**PERIOD OF GUIDED PRAYER:** (Soft music)

\*By Estella H. Lane. From *Children's Religion*. Copyright, The Pilgrim Press. Used by permission. For additional material see "Neglected Children—in America" in the May 1950 *International Journal*.

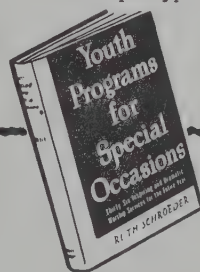
... FOR  
YOUTH  
AND THEIR  
LEADERS

# YOUTH PROGRAMS for SPECIAL OCCASIONS

By RUTH SCHROEDER

**THIRTY-FIVE** varied, usable worship programs, conveniently arranged in four groups: special seasons, special themes, outdoor programs, and candle-light programs. Beautifully conceived and written, fresh in content, each has excellent dramatic value for impressing spiritual truths upon the mind of youth. The services are complete with prelude, call to worship, hymns, scripture, and stories.

A book of rich and lasting usefulness for leaders, teachers, pastors, and young people themselves.



\$2.50  
at all  
bookstores

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of "Follow the Glean" or "He Who Would Valiant Be" during this period.)

1. Pray that day by day we may be mindful of our opportunities for Christian service.
2. That we may prepare ourselves to undertake our full share of responsibilities.
3. For the courage to choose the hard right against the easy wrong.
4. That we seek God's guidance in the choices we make. (Sing together in closing the last verse of "Follow the Glean.")

## August Resources

**THEME FOR AUGUST:** *God's Unlimited Resources*

### For the Leader

A talk by a geologist on the early formation of your own particular area, or by a



forest ranger if you live in such an area, will help develop a sense of stewardship, and stretch the imagination of our young people.

There are three pieces of music suggested, which if properly prepared, make a real contribution to the lives of youth. Time for thorough preparation should be given so that this music can be shared from the heart of the soloist.

The music is as follows:  
"God Painted a Picture." Lyric by Florence Tarr. Music by Peter De Rose. Published by Robbins Music Corporation.

"I Heard a Forest Praying." Lyric by Sam Lewis. Music by Peter De Rose. Published by Chappell Music Co.

"My God and I," by Austris A. Wihtol. Published by The Kama Company, P. O. Box 1929, Chicago, Illinois.

## August 6

THEME: *Miracle in Rocks*

PRELUDE: "Creation" arranged from Franz Joseph Hayden

CALL TO WORSHIP: Psalm 19:1, 2

HYMN: "My God, I Thank Thee Who Hast Made"

POEM OF MEDITATION: "A Hymn for the New Age"

(First two verses only; last three at the close of the meditation talk. It may be found in *Christ and the Fine Arts* by Cynthia Pearl Maus, page 686.)

DEVELOPMENT OF THEME:

A young man spoke to a class who were studying rocks and minerals. In his hands he held a large block of quartz and explained how the crystals are generally six-sided prisms topped by pyramids, beautiful under the microscope, and how important this particular rock is in the field of radio work. Quartz ground down to the thousandth of an inch and properly placed on the radio wires, governs the frequency of the broadcast, keeps the station on the beam. That quartz, however, is around five million years old, conservatively speaking. Created when God caused the great rocks of the earth to be formed, it has waited until man in his wisdom was ready to make use of it.

When we are ready to use them, coal, oil, precious minerals, all the resources we need, God has already placed on this earth. Truly, "We men of earth have here the stuff of Paradise." These resources should not be used by any one person for his own selfish gain, nor by any one nation, but for all nations of the earth. One of our great problems of this day is the proper use and distribution of the great resources God has given us.

READER: (use last three verses of "Hymn for the New Age" mentioned above)

PRAYER: Our God and our creator, we are thankful for this magnificent world and the untold resources within it. We dimly understand the possibilities thou hast given us, but we realize as we keep ourselves attuned to thee, and to the needs of our fellowmen, thou wilt reveal the paths we should travel. May our spirits be courageous. Thrill us anew with thy holy power! Amen.

\*By Jack Finegan. From *Like the Great Mountains*. Copyright, The Bethany Press. Used by permission.

\*See "Earth is Enough" by Edwin Markham for complete poem.

CLOSING PRAYER HYMN: "Father in Heaven, Who Lovest All"

## August 13

THEME: *Mysteries of Growing Things*

PRELUDE: "God, Who Touched Earth with Beauty"

CALL TO WORSHIP: "There Is No Unbelief" (first three verses; found in *Christ and the Fine Arts*, page 510)

HYMN: "Lord, Thy Glory Fills the Heaven"

SCRIPTURE: Genesis 1:6-12, emphasizing the phrase, "And God saw that it was good."

MEDITATION THOUGHTS:

"And God saw that it was good" is a phrase repeated seven times in the first chapter of Genesis. God has made man with an incurable desire to create, to grow things, to explore and try out things not yet fully understood. In every field of endeavor there are still great challenges to "work together with God" in creating something not yet discovered. At our disposal he has placed unlimited resources, if man, in humility, will work with him for the good of his fellow-man.

During the war period when men were dying of infection, Alexander Fleming of England was studying different kinds of queer looking molds which were being grown in the laboratories. One particular mold was different from all the rest and he began especially noting and testing that mold. From it came penicillin, at a time when the world stood in such great need of that healing medicine. Man, working with God, has no limit to the possibilities of achievement.

PRAYER: Our Father, we pray thy forgiveness for thoughtlessly taking for granted the wonders of the universe, our home. May we see thy hand in the growing things with which we are surrounded, and know of thy closeness to us when we seek to work in harmony with thee, creator of all. Amen.

CLOSING HYMN: "This Is My Father's World" or the solo, "God Painted a Picture" (See above for source)

## August 20

THEME: *Our Templed Hills*

PRELUDE: "I Heard a Forest Praying," by Peter De Rose (See above for source)

CALL TO WORSHIP:

Leader: God said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

In Unison: We have received of God lavish gifts. May we realize that we are to use, but not abuse, the gifts of God.

Leader: Blessed are they that do His commandments, that they may have the right to the tree of life.

HYMN: "For the Beauty of the Earth"

THOUGHTS FOR MEDITATION:

OUR TREASURE OF FORESTS

Forests provide the raw materials for countless products essential to modern living. Most American homes are built of wood; all have some wood in their construction. Furniture, books, magazine, radio cabinets, turpentine for paints, and rosin for soaps are products of the forests. Plastics, rayon, sausage casings, and photographic film are some of the newer prod-

ucts made from wood. Forests conserve water supplies, help reduce floods, and regulate stream flow. Forests are the home of much of our wildlife; they provide scenic beauty and recreational opportunities for millions.

One cannot help but stand in awe and reverence of the greatness of God who created the forests and the many kinds of trees found in them. The redwoods, the cedars, the pines, the firs and hemlocks of our Northern and Eastern states; the maples, oak, birch, willows, elm, cottonwood and many others of the Middle West and Southern States, and the many varieties of fruit and nut trees, all minister to the needs of man. Truly God is *mindful* of man! As we have opportunities let us become better acquainted with God's Sentinels and feel our hearts and wills draw closer to the God who created them!

CLOSING HYMN: "God Who Touched Earth with Beauty"

## August 27

THEME: *God's Greatest Resource, Courageous Leaders*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP:

A noble life, a simple faith,  
An open heart and hand—  
These are the lovely litanies  
Which all men understand.

These are the firm-knit bonds of grace,  
Though hidden to the view,  
Which bind in sacred brotherhood  
All men the whole world through.\*

HYMN: "God of the Strong, God of the Weak"

SCRIPTURE: I Corinthians 3:9-16

TALK: "God's Partners"

Let us think on these things:

In all ages we find a few great persons who feel themselves in partnership with God, helping this world to develop according to his plans. It was that spirit that prompted Martha Berry to start her schools in the south, and Muriel Lester to work in Kingsley Hall. It is that spirit which sends our missionaries abroad and the same spirit which motivates our ministers in the churches throughout the land. Many of our doctors in untiring service devote themselves unsparingly to the need of suffering people, yet rely for strength upon God who works with them.

It was hard working Ralph Bunche, son of a barber in Detroit, who finally was able to solve the difficult problem of bringing peace in the Arab and Israel governments' dispute. He was in the habit of solving problems as they came to him working from a newspaper boy until in 1934 he received his degree—the first Negro to be awarded a Ph.D. in political science. Both his parents died when he was thirteen and he was reared by his grandmother, a tiny woman of vibrant spirit. She taught him to feel pride in his race but to bear no bitterness.

There is still work to be done in every walk of life and the courageous soul finds joy in undertaking tasks that are hard, if he walks with God as his partner.

SOLO: "My God and I," by Austris A. Wihtol (See above for source)

CLOSING PRAYER: (that we may walk courageously with God)

\*From hymn by same name.



# The Latest in Resources

Curriculum units, program materials,  
and teaching helps recently published

Compiled by Mildred A. Magnuson\*

ONCE EACH QUARTER, in the March, June, September, and December numbers of the *International Journal of Religious Education*, there is presented a list of newly published graded curriculum, general program materials, and teaching helps. In this number, there are included titles of some church school materials prepared for use in the quarter to come, July—September, as well as units for the current quarter. The following list has been prepared with the cooperation of member and related agencies of the International Council of Religious Education.

These materials should be ordered from denominational book stores or from the publishers indicated.

## Sunday Church School Series

### Canadian Bible Lesson Series

Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1950.

**INTERMEDIATE:** July to September quarter: *Great Men and Women of the Old Testament*, by Peter Gordon White. *The Intermediate Teacher*, 80 pp., 30c; *The Intermediate Class*, 64 pp., 13c.

**SENIOR:** July to September quarter: *Great Men and Women of the Old Testament*, by Peter Gordon White. *The Senior Teacher*, 80 pp., 30c; *The Senior Class*, 64 pp., 13c.

### Bible and Life Series

Philadelphia, Judson Press, 1949.

**SENIOR:** Course XI, Part 3, *The Dawn of the Church*, by Carl Hamilton Morgan. Teacher's book, 112 pp., 45c; Pupil's study book, 144 pp., 25c.

### Christian Growth Series

Philadelphia 7, Columbus 15, Rock Island, Christian Growth Press, 1949.

**SENIOR:** Third year, third quarter, *Christ in the Gospels* (the third of four quarters on "Christ in the Bible"), by John R. Brokhoff. Pupil's study book, 64 pp., 16c; Teacher's guide, 64 pp., 22c.

### Closely Graded Courses

Nashville, The Graded Press, 1949.

**PRIMARY:** Course I, Part 4, by Mattie Lula Cooper and Lois Eddy McDon-

\*Director of Curriculum Development, International Council of Religious Education.

June, 1950

nell. *Working Together in Home and Church* (teacher's text), and *My Book for Home and Church* (pupil's book). Course II, Part 4, by Dorothy Carl and Elizabeth C. Allstrom. *Growing in God's World* (teacher's text), and *My Book About God's World* (pupil's book). Course III, Part 4, by Meta R. Lindsay. *Learning to Work and Worship* (teacher's text), and *Let All the People Praise Thee* (pupil's text). Each teacher's text 160 pp., 50c. Each pupil's book 72 pp., 35c. Teaching picture sets \$1.25 a set.

**INTERMEDIATE:** *Counselor's Guide*, by Lucile Desjardins, 112 pp., 50c. Course VII, Part 4, by Mae Sigler and Edith Lovell Thomas. Course VIII, Part 4, by Rebecca Caudill and Lemuel K. Lord. Course IX, Part 4, by Lucile Desjardins and Mary Alice Douty. For each course there are the following materials: *Pupil's Guidebook*, 48 pp., 20c; *Pupil's Reading Book*, 112 pp., 30c; *Leader's Guide*, 111 pp., 40c; worship picture sets, \$2.50 a set.

### The Pilgrim Series

Boston 8, The Pilgrim Press, 1949. (July to September quarter.)

**GRADES 3 AND 4 (Lower Junior):** *Neighbors All*, by Emily Ellis. Here are stories of persons and organizations characterized by neighborliness and friendliness, following in the footsteps of Jesus, the friend of all men. Pupil's edition, 32 pp., 28c; teacher's edition, 64 pp., 28c.

**GRADES 5 AND 6 (Upper Junior):** *Doers of the Word*, by Ione Catton. The author writes never-before told stories of present-day Christians. Pupil's edition, 48 pp., 30c; teacher's edition, 64 pp., 28c.

**JUNIOR HIGH:** *Christians Courageous*, by Priscilla Holton Neff. This course introduces great Christian personalities across the centuries. Steadfastness, courage, faith, and loyalty characterizes these people. Pupil's edition, 96 pp., 35c; teacher's edition, 160 pp., 60c.

**YOUNG PEOPLE:** *These Men Live*, by Violet Wilson. This course is a biographical series, a stimulating and inspirational study of the ways in which thirteen different people made their lives count in the service of God and humanity. Pupil's edition, 96 pp., 35c; teacher's edition, 160 pp., 60c.

**OLDER YOUNG PEOPLE AND ADULTS:** *Creative Christians*, by Robert Bond. The author shows how men called radical have combined to contribute to the building of a better society. 60c.

## Electives

### Family Study Plan Courses

The National Council, The Protestant Episcopal Church, New York, 1950.

*Consider the Bible*, the fourth course in the Family Study Series is designed to stimulate personal and family use of the Bible as part of Christian living, in addition to giving the members of the groups who are studying it, more facts about the Bible. It may be used at any time during the year's program of adult study. Seven pamphlets: *Consider the Bible* (Leader's Guide); *God in the Bible*; *The Make-Up of the Bible*; *The Prophets Still Speak*; *Christ in the Bible*; *The Ministry of Christ*; *The Beginnings of the Church*. Packet containing 7 pamphlets, \$1.00. Single copies, 15c each.

## Leadership Resources

*Reason, Religion, and Race*, by Robert B. Eleazer. Nashville, Abingdon-Cokesbury Press, for the Editorial Division, Methodist Board of Education, 1950, 160 pp., 75c. A leadership training text on race relations.

*God's Master Builders*, by O. Frederick Nolde and Paul J. Hoh. Philadelphia, The Muhlenberg Press, 1950, 95 pp., 60c. This practical book dealing with teaching procedures is for use of all church workers. It devotes attention to: the leader's attitude and working habits; necessary help and equipment; how to use the Bible, and other resources, and how Christian faith and life may be built effectively.

## Camp Resources

*Outdoors with God*, by F. Lenore Kruse. Philadelphia, Judson Press, 1950, 128 pp., \$1.25. A program book for use in junior camps.

*Campers Around the World*, by Harold M. Patrick. Nashville, Abingdon-Cokesbury Press, for the Editorial Division, Methodist Board of Education, 1950, 64 pp., 50c. A leader's guide for a unit of curriculum for intermediates for Christian Adventure Camps.

*Camping Days*, by Harold M. Patrick, Nashville, Abingdon-Cokesbury Press, 1950, 31 pp., 25c. A book of devotions and a record book for the camper to use in his daily life in camp; for use with theme, *Campers Around the World*.

*My Camp Book 1950*, Philadelphia, Westminster Press, 1950, 30c. For use in junior high camps. Contains daily devotional material, hymns, fun and folk songs, and other material necessary for full participation in the camp program.

## Vacation Religious Education

### Cooperative Series

Two new broadly graded, ten-session texts published for the Cooperative Publishing Association by the Judson Press, Philadelphia, Pennsylvania, 1950.



A new book to help teachers understand the purpose and the importance of creative teaching

# ACTIVITIES In Child Education

By Elizabeth Miller Lobingier

Illustrated with eighty-six drawings by the author and by children

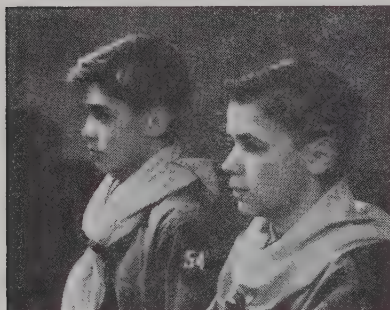
SETS forth specific directions for acquiring skill in drawing, painting, lettering, freehand cutting, posters and charts, bookmaking and cover design, clay modeling, and skill in the use of the sand table and in dramatization. \$3.50

**THE PILGRIM PRESS**

14 Beacon St., Boston 8, Mass.

19 S. LaSalle St., Chicago 3, Ill.

## With Jesus on the Scout Trail



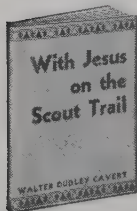
Religious News Service

By **WALTER DUDLEY CAVERT**

HERE IS THE Boy Scout's own devotional guide—brief daily meditations written in his language, keyed to his needs, his problems, his aspirations.

Each of the 12 chapters is based on one of the 12 Scout laws. Each brings 7 daily meditations—a scripture passage, a pointed story, and a prayer—a week of devotions on one theme, all showing how Jesus fulfilled every Scout law in his earthly life.

Questions at the end of each chapter add to the book's usefulness for discussion groups in camps, Sunday schools, young people's societies, and Scout troop meetings. CONVENIENTLY POCKET SIZE—3 3/4x5 INCHES. PAPER 25 cents.



At Your  
Bookstore and  
Scout Supply  
Headquarters

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FOR YOUNGER CHILDREN (4 to 7 or 8 years): *Learning to Know Jesus*, by Williamson and Rood. This text is planned to help the children know and love Jesus; to understand some of the things he taught, and to want to live by those teachings. It contains Bible stories, verses, songs, activities and worship for a two weeks' period. The Pupil's Work Sheets help to provide day-by-day activities.

FOR OLDER CHILDREN (9 to 12 or 13 years): *Jesus, Friend of All*, by Margaret S. Ward. This companion text to the one above aims to help older children to grow in their knowledge of and love for Jesus. It provides opportunity for older children who are ready, to make a personal commitment to Christ as Savior. The Pupil's Work Sheets contain patterns, study materials, worship aids, an outline map, and other aids.

For each course there is a teacher's Book, \$1.00, and Pupil's Work Sheets, 20c.

### Methodist

Ten-session vacation church school units published for the Editorial Division, Methodist Board of Education, by Abingdon-Cokesbury Press, Nashville, 1950.

KINDERGARTEN: *Stories About Jesus*, by Mary Cureton Bromley, 96 pp., 75c.

PRIMARY: *Jesus, the Friend*, by Harriet Roorbach, 93 pp., 75c.

JUNIOR: *We Would Follow Jesus*, by Opal Bailey Crosby, 94 pp., 75c.

### Nazarene

Ten-session vacation church school courses published by Beacon Hill Press, Kansas City, Missouri, 1950.

BEGINNERS: *Happy Times at Church*, by Joy Latham.

PRIMARY: *Learning and Growing with Jesus*, by Kathryn Blackburn Peck.

JUNIOR: *The King's Crusaders*, by Boncita P. Marquart.

INTERMEDIATE: *This Is Our Church*, by Professor James H. Jackson.

For each course there is a Teacher's Manual, 75c, and a Pupil's Workbook, 20c.

### United Lutheran

Ten-session vacation church school series published by the Muhlenberg Press, Philadelphia, 1950.

BEGINNER: *Stories for You*, a work book of 15 sheets of cutouts, 20c a copy, \$2.00 a dozen. Teacher's book, which includes workbook, 35c.

PRIMARY: *They Loved Jesus*, a work book of 32 pp., 25c a copy, \$2.50 a dozen. Teacher's book, which includes workbook, 35c.

JUNIOR: *Spreading Circles*, a work book of 32 pp., 30c a copy, \$3.00 a dozen. Teacher's book, which includes workbook, 35c.

INTERMEDIATE-SENIOR: *The Spreading Light*, a workbook of 32 pp., 30c a copy, \$3.00 a dozen. Teacher's book, which includes workbook, 35c.

YOUNG PEOPLE-ADULT: *The First Century*, a discussion book of 32 pp., 30c a copy, \$3.00 a dozen. (No teacher book.)

## Weekday Religious Education

### Southern California Council of Churches

Courses prepared by the Department of Christian Education of the Church Federation of Los Angeles and Southern California Council of Protestant Churches, 3330 Adams Boulevard, Los Angeles 16 California.

Title of series: "Our Bible and Our Lives"

GRADE 4: *Stories of Jesus and His Church*

GRADE 5: *Leaders; Kings; Prophets; Worshipping God*

GRADE 6: *Jesus, Friend, Teacher, Savior—Living as World Christians*

GRADES 4, 5, 6 (combined course): *Boys and Girls of Bible Times*

Price per copy, \$1.50; entire set, \$5.00

## Missionary Education

### Missionary Education Movement

Publications of the Friendship Press, New York, 1950. (For annotations not given below, see the *International Journal of Religious Education*, February 1950, pages 22, 23.)

GRADES 4, 5, 6: *The Thirsty Village*, by Dorothy Blatter, illustrated by the author. 128 pp., paper \$1.00; cloth \$1.75. *The Busy Berrys*, by Frances Dunlap Heron, illustrated by Ted Shearer. 128 pp., paper \$1.00; cloth \$1.75.

JUNIOR HIGH: *Pearls Are Made*, by Ann M. Harrison, illustrated by Margaret Gayer. 144 pp., paper \$1.00; cloth \$1.75.

YOUNG PEOPLE AND SENIORS: *Once here Were Two Churches*, by Fred Wentzel, illustrated by Kathleen Voute. 128 pp., paper \$1.00; cloth \$1.75.

ADULT: *Rural Prospect, A Study of the Church and the Rural Community*, by Mark Rich, illustrated by pictographs. 192 pp., paper \$1.00; cloth \$1.50.

*Political Map of the Near East and North Africa* in 4 colors, 40x24 inches, 50c.



**Picture Map of the United States.** An illustrated work map, accompanied by an insert sheet, with explanatory text and cut-outs to be colored and pasted on the map. 50x38 inches, 75c.

**The Story of the American Negro** (new and revised edition) by Ina Corinne Brown, illustrated by Aaron Douglas. An illuminating account of the life and history of the American Negro, written by an anthropologist. Provides pertinent facts for a deeper understanding of the race problem. 224 pp., paper \$1.50; cloth \$2.50.

**Ann of Ava**, by Ethel Daniels Hubbard, illustrated by Margaret Ayer. 186 pp., paper \$1.25; cloth \$2.50.

**What Would You Do?**—When Christian Ethics Conflict with Standards of Non-Christian Cultures, by Daniel J. Fleming. Cloth, \$2.25.

### Protestant Episcopal

Published by the National Council, 281 Fourth Avenue, New York, 1950

**PRIMARY: Taro's Treasure** contains a letter from Bishop Yashiro to the Children of America, a simple missionary worship service, and lists of resources for children and adults who are interested in learning about life in Japan today and the work of the Church there. 32 pp., 10c.

**OLDER BOYS AND GIRLS: We Learn About Nippon Sei Ko Kwai**, a Leader's Guide, organized around seven letters written by people who are in Japan today. Each letter is followed by suggested discussion questions. The list of resources includes pictures, records, maps, slides, books for children, and books for adults. 48 pp., 10c.

**Taro's House** is a cut-out house with figures of the characters who live there. Junior classes can paint and put it together, write a script and give a demonstration for younger children. Useful as a family project. 50c.

### Methodist

Units of work in additional sessions for missionary education, published for the Editorial Division, Methodist Board of Education, by Abingdon-Cokesbury Press, Nashville, 1950

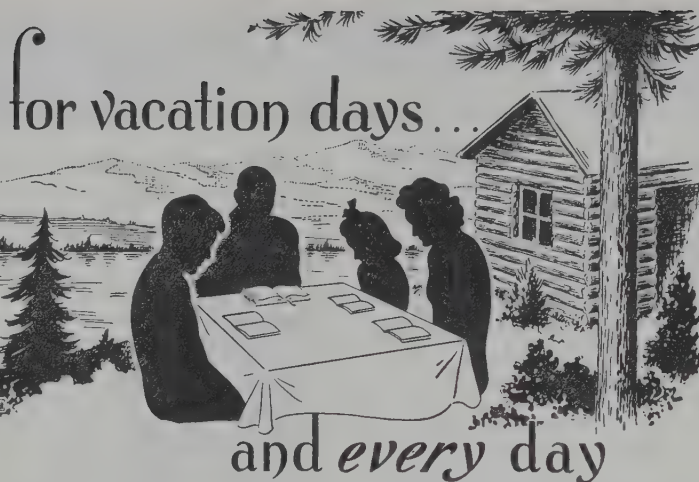
**PRIMARY: Everywhere Churches in Our Country**, by Mamie D. Ledbetter, 64 pp., 50c.

**JUNIOR: Friends at the Crossroads**, by Carolyn Edna Muller, 64 pp., 75c.

## Worship Resources

**PRIMARY AND JUNIOR: Thoughts of God for Boys and Girls.** Published by Connecticut Council of Churches, Inc., Hartford. Each issue, 80 pp., 30c per copy, 27c in quantity, postage additional. Annual subscriptions received. Devotional readings to be used in homes, church schools, weekday and vacation schools, recreation centers. *Summer number* for May—August, 1950, prepared by Mrs. Kendig B. Cully. Daily readings help children express gratitude to God and show appreciation to people who contribute to their summertime experiences. *Autumn*

*June, 1950*

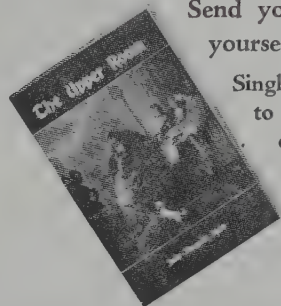


**VACATION DAYS** are times of re-creation and renewal. Whether you are at home or away—in the solitude of lakes or mountains, or in the hurry and bustle of crowded cities, you will profit by the spiritual recreation and inspiration that come through the worship of God each day

The Upper Room, with its suggested daily Bible readings, its meditations, and its prayers, is the world's most widely used devotional guide. At home or away, attend church each Sunday and each day worship God in personal or family devotions.

A year's subscription to The Upper Room costs but 50 cents—less than a cent a week. It is a gift of love.

Send your subscription list now. Include yourself, your friends, your loved ones.



Single copies, 10 cents each. Consignment orders to individuals and churches (10 or more copies of one edition to one address) 5 cents each.

## THE UPPER ROOM

*The World's Most Widely Used Devotional Guide*

1908 Grand Ave.

Nashville 4, Tenn.

and Christmas number for September—December, 1950, prepared by Lucy V. Bickel. Through seasonal and holiday experiences, expressions of Jesus' way of love are suggested in relationships to family, friends, community, and the world.

**INTERMEDIATE: Finding God**, by Winnie Plummer. Nashville, Abingdon-Cokesbury Press, for the Editorial Division, Methodist Board of Education, 1950, 48 pp., 20c per copy, \$2.00 per dozen. A book of devotions for intermediate boys and girls for the Lenten season.

## Additional Resources

**HYMNS AND SONGS: Come Up Higher**, published by the Cooperative Rec-

reation Service, Delaware, Ohio, for the Church of the Brethren Youth Fellowship. A collection of hymns, spirituals, rounds, and songs for youth and young adult groups, especially. 25c.

**BIBLE: Spreading the Light**, by Eugene A. Nida. New York, American Bible Society, 1950. Leaflet concerning translation of the Bible into languages of the world; vivid examples of the work of translators.

**TEMPERANCE: What About Alcohol?** by Emil Bogen, M.D., and Lehman W. S. Hisey. Los Angeles, Angelus Press, for the Scientific Education Association, 1949, 112 pp., \$2.00. (National W.C.T.U., Publishing House, Evanston, Illinois.) An illustrated outline of scientific facts about alcohol and alcohol drinking.



# With the New Books

## The Community and Christian Education

By Tilford T. Swearingen. St. Louis, Bethany Press, 1950. 159 p. \$2.00.

The thesis of this book is that *anything* which affects the life of man, individually or in groups, is the business of the Christian Church. The church seeks to bring the redemptive power of the gospel of Christ to every individual in the community and to transform its social institutions to make them fit instruments for the use of redeemed men and women. Anything that destroys the sense of human value, that detracts from the inherent sacredness of the person, is inimical to all that we say or believe in and are striving for in a Christian civilization. The increasing destruction of *community* in America is thus a peril to Christianity and to democracy.

The church discovers each person, never as an isolated individual, but always enmeshed in a web of organized corporate relationships which surround his life in concentric circles of ever-widening radius—his family, his neighborhood, his race, his people, his nation, all humanity. Children and youth acquire their characters in many kinds of situations and in response to a great variety of persons and groups. "It is the involvement of persons in a complex pattern of relationships which is the essence of community life that has such a powerful educational influence, whether for good or for evil." "The community teaches 'willy-nilly,'" and Christian educators must see to it that it be made an influence for desirable character growth in boys and girls, and in adults as well.

Much of the material for this volume is the result of intensive and competent group thinking in preparation for, during the course of, and following the national Conference on the Community and Christian Education, held in Columbus, Ohio, December 2-5, 1947. Dr. Swearingen, at that time director of the Department of Adult Work and Family Education of the International Council of Religious Education, served as executive secretary, working in cooperation with the co-sponsor, the Home Missions Council of North America.

The book furnishes a most useful summary and interpretation of the conference discussions and findings on the spiritual basis for community, including detailed suggestions for reproducing these experiences in smaller areas. Ministers and other leaders in local churches and councils of churches will find it a most valuable guide. It is also designed for use as a textbook or source material for church classes and community-wide study groups. Editors, administrators and teachers, social workers and executives, will find it most useful as a reference work in the field of community relations.

In the Preface the Honorable Harold E. Stassen, chairman of the conference and

president of the International Council, expresses his concern that the existing unity among Protestant forces be increased as they attempt to make religious education a constructive force in community life.

Here is a book to inform, stimulate, and motivate any person who is concerned with a workable and statesmanlike approach of the Christian church in facing up to its responsibilities and opportunities for challenging the unchristian forces in our American communities. Its reading should be considered a *must* for all who would understand and serve their day and age in the field of Christian education.

HUGHBERT H. LANDRAM

## Emotions and Morals

By Patrick O'Brien. New York 16, Grune and Stratton, Inc., 1950. 241 p. \$3.50.

What is sin, in relation to particular emotions and actions? The Roman Catholic Church has given detailed consideration to this question through the centuries, probably because the sacrament of confession demands definitions. Dr. O'Brien, a young Catholic theologian, looks at human emotions and the actions following them from both their psychological and their ethical aspects. From this he builds up principles which can be applied without rigidity to individual cases. He makes clear, for instance, when from the point of view of his Church, it is and when it is not a sin to drink alcoholic liquors, and why. Parts of this book would be helpful to any person who feels responsible for thoughts and actions resulting from emotional stress: both those of overscrupulous consciences and those whose consciences are undeveloped. It would also be useful to personal counselors.

L. W.

## The Light of the World

By Greville Cooke. Indianapolis and New York, The Bobbs-Merrill Company, 1950. 470 p. \$3.95.

A book written by the vicar of Cransley, in the English Midlands, makes its American appearance with considerable fanfare. The inside of the dust cover contains 14 more or less enthusiastic appraisals "from the American Ministry" and a like number "from the British Clergy." The volume's subtitle is "A Reconstruction and Interpretation of the Life of Christ."

The sources are used uncritically. The phrase "The acceptable year of the Lord" is held to be descriptive of the first twelve months of Jesus' ministry. The cleansing of the Temple is put at the outset of the Master's career. The author considers it necessary to reconcile all the details in the several Gospels. If Matthew speaks of a Sermon on the Mount and Luke of a Sermon on the Plain, Cooke has Jesus, already on the mountain, move "down to a more level place" (p. 131).

Some sayings in the Gospels are given

without any reference to the situation that called them forth, and Cooke has exercised considerable ingenuity in thinking up settings for our Lord's words. For example: "I will not leave you comfortless. I will come to you," was spoken to the frightened disciples when they were adrift at sea in a storm (p. 186). Extra-canonical sayings of Jesus, such as "He who is near Me is near the fire" (p. 219) are also woven into the narrative.

As if it were sober fact, the author relates that, soon after Jesus left the carpenter shop, "the leading dignitaries of Galilean Jewry arranged for a meeting of representatives from every Synagogue in Galilee" to deal with "the rising tide of controversy" (p. 115). He informs us that the bridegroom at Cana was "a younger brother of Jesus" and that Mary of Bethany was "once Mary of Magdala."

Apparently in an effort to guarantee the authenticity of Jesus' prayers and discourses, Cooke arranges to have reporters on hand. When Jesus spoke, Matthew "jotted down the sentiment in a papyrus roll, which he carried about with him and in which he had taken down a large part of the Great Sermon" (p. 212). Mark "overheard the prayer of Jesus," for he "was there in the garden, hiding in the gloom" (p. 384).

Obscure words such as "palliasse," "ar-ras" and "fosse" compete with such purple passages as, "The hilltop above Nazareth shone silver-pale beneath the sickle moon, sailing soundlessly toward the sleeping sea."

The book takes approximately 212,000 words to tell what in the Gospels is related in about 75,000, but manages withal to give the impression that writing a life of Christ is a much simpler matter than contemporary scholarship knows it to be. *The Light of the World* is, nevertheless, another witness to Christ's marvelous power to set men's imaginations to work.

J. C. S.

## A Firm Faith for Today

By Harold A. Bosley. New York, Harper and Brothers, 1950. 283 p. \$3.00.

The last chapter of this book deals with faith in immortality. Its deeply eloquent affirmations cannot help but move even the most casual reader. Those who know the writer and his family understand that the closing sentences were composed as something more than an academic exercise:

"Deeper than the sorrow that now engulfs us, stronger than the loneliness that will continue to tear at our heartstrings through the years ahead, more enduring than the desolation of shattered hopes and broken dreams is this great assurance: 'Yea though I walk through the valley of the shadow of death, I will fear no evil . . .'"

This book will confirm your faith, challenge the best sinews of your mind, and equip you for worthy Christian discipline.

Dr. Bosley, whose writings have been chiefly in the field of the philosophy of religion, addresses himself here to the related concerns of theological thought. Belief in God, in Jesus Christ, in the Holy



spirit are discussed, along with the other major affirmations of the historic Christian creeds and their modern counterparts. One's mind goes back to the similar volume, "I Believe," written by G. A. Huddert-Kennedy shortly after the close of another world war. Bosley fights along another line but with vigor equal to that of "Woodbine Willy" of blessed memory. Readers of the *Journal* will be especially interested in the chapter, "We Believe in the Church." It has a vigorous section on the necessity of a competent and imaginative program of education.

G. E. K.

## Palestine Is Our Business

By Millar Burrows. Philadelphia, The Westminster Press, 1949. 155 p. \$2.50.

Written by one of America's leading Bible scholars, widely respected for his cautious statements, *Palestine Is Our Business* is a must for every Christian reader. Here is a clear-cut, frank, fair statement of the problem of Palestine. This is not propaganda, as is so much of what one reads about Palestine.

Dr. Burrows begins with a warning to the biased pro-Zionist that he won't like what follows. Thus he clears the way for a frank discussion of the issues, basing his main contention on the fact that a grave injustice has been done to the native peoples of Palestine.

He presents both sides of the question involved, discussing the new state of Israel and its problems as well as the Arab side of the question for which he obviously holds the greater sympathy. "Zionism is basically and tragically wrong," he confidently asserts.

His chapter on the "State of Israel" is revealing to say the least; but he is unequivocal in his belief that the Arabs have suffered a serious wrong at the hands of Israel as well as of America, as he shows in the next two chapters.

Chapters four and five, "The Case for Zionism" and "Christian Interest in Palestine" should be read by all Christians with care. So much misguided zeal among Christians stems from arguments on behalf of Zionism and so little awareness of the Christian heritage exists that one cannot help being stirred by these chapters.

After appraising "American interests" which have been forgotten in recent months and showing how Zionism affects Jewish interests adversely, the author closes with an appeal to Christians to act, giving specific areas for that action.

Since the reviewer was present with Dr. Burrows during his recent sojourn in Palestine and thereby lived through and saw many of the things related, he is enthusiastic in urging every Christian, regardless of his point of view on the issue, to read this dispassionate and sane presentation. Those who know the author as the reviewer does will be emphatic in saying that he has understated his case in his eagerness to be fair to all.

One may balk at the price of the book, but he should be reminded that the author's profits all go to help the Arab refugees who have suffered the horror he describes.

J. C. T.

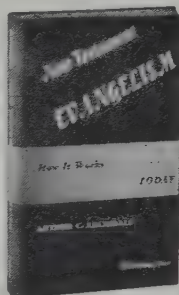
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## On Being Your Best

By G. Curtis Jones. New York 11, The Macmillan Company, 1950. 129 p. \$2.00.

This collection of radio addresses makes very interesting reading. It could be used by young people for discussion or meditation on Sunday evening. It would be most valuable as devotions for an individual.

It is obvious that the author has a wide and varied knowledge concerning the art of Christian living. This book will challenge the reader to be his best.

D. S.

## Helping Boys in Trouble

By Melbourne S. Applegate. New York, Association Press, 1950. 124 p. \$1.75.

This little book contains an informal presentation of the author's technique for meeting and winning the confidence of boys in trouble. It is quite apparent that this church layman has read widely, that his greatest skill comes from his own experience of helping boys in trouble over a period of the last twenty years. The writer endorses the big brother movement. More than that, he appeals to laymen everywhere to take an interest in boys in trouble, to go into their homes and work with the families, to help young boys grow into manhood through Christian teaching and above all through the Christian example of friendly advisors.

D. S.

## We Gather Together

By Ralph and Adelin Linton. New York, Henry Schuman, Inc., 1949. 100 p. \$2.00

Written in an informal style, interspersed with pictures, songs, and poetry, this book presents the historical events, traditions, and folklore which are associated with that most American of all holidays—Thanksgiving.

The authors, an anthropologist and his

# GOWNS

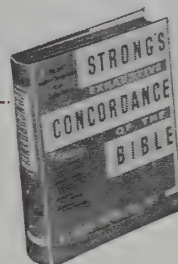
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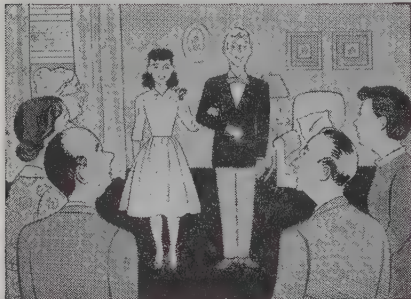
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wife, have traced the development of harvest festivals from their primitive beginnings through classical times and medieval European observance to the Harvest Home of the British Isles, upon which the first American Thanksgiving was based.

They have then turned their attention to the first Thanksgiving in the New World and have recounted the ways in which Thanksgiving was kept alive in American hearts from the feast of the Pilgrims in 1621 to the time of the Lincoln Proclamation which made it a legal holiday.

A. M. W.

## Additional Books Received

\***COLLEGE PROGRAMS IN INTERGROUP RELATIONS.** A Report by Twenty-Four Colleges Participating in the College Study in Intergroup Relations, 1945-49. Edited and Directed by Lloyd Allen Cook. Washington, The American Council on Education, 1950. 365 p. \$3.75.

\***COUNSELING ADOLESCENTS.** By Shirley A. Hamrin and Blanche B. Paulson. Chicago, Science Research Associates, Inc., 1950. 371 p. \$3.50.

\***DOCTORS COURAGEOUS.** By Edward H. Hume. New York, Harper and Brothers, 1950. 297 p. \$3.50.

\***I BELIEVE, A Christian Faith for Youth.** By Nevin C. Harner, Philadelphia 2, The Christian Education Press, 1950. 127 p. \$1.75.

\***THE INDIVIDUAL AND HIS RELIGION.** By Gordon W. Allport. New York, The Macmillan Company, 1950. 147 p. \$2.50.

\*To be reviewed.



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\***THE LION AND THE LAMB.** By Gerald Kennedy. Nashville 2, Abingdon-Cokesbury Press, 1950. 233 p. \$2.50.

\***THE MIND'S ADVENTURE.** By Howard Lowry. Philadelphia 7, The Westminster Press, 1950. 154 p. \$2.50.

**MY GOD AND I.** Compiled by Miles Clark. St. Paul, Macalester Park Publishing Company, 1950. 96 p. \$1.00. Meditations following the Glenn Clark pattern and growing out of the experience of the Camps Farthest Out.

\***ON BEING HUMAN.** By Ashley Montagu. New York 21, Henry Schuman, Inc., Publishers, 1950. 125 p. \$1.95.

\***PARABLES OF CRISIS.** By Edwin McNeill Potat. New York, Harper and Brothers, 1950. 255 p. \$2.75.

**ROMAN CATHOLICISM AND VITAL ISSUES.** By George A. Crapullo. Flushing 50, New York, The Rev. George A. Crapullo, 1950. 63 p. \$1.50.

**TWENTY TEPEE TALES.** By M. Marvin Lotz and Douglas Monahan. New York 7, Association Press, 1950. 72 p. \$1.75.

\***YOUNG PEOPLE AND WORLD CITIZENSHIP.** By Glen L. Heathers. New York 7, Association Press, 1950. 182 p. \$2.00.

\***YOUTH PROGRAMS FOR SPECIAL OCCASIONS.** By Ruth Schroeder. Nashville 2, Abingdon-Cokesbury Press, 1950. 256 p. \$2.50.

\***YOUR LIFE COUNTS.** Edited by Hoover Rupert. Nashville 2, Abingdon-Cokesbury Press, 1950. 157 p. \$1.75.

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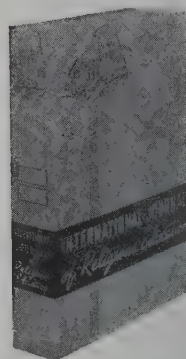
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# What's Happening

## Many Meetings Grouped Around World Convention on Christian Education

CHICAGO, ILL.—A constellation of meetings in which the International Council of Religious Education is interested will be held before and after the sessions of the World Convention of Christian Education, August 10-16.

### Children's workers

The second International Children's Work Conference, for an invited delegation from denominations, will meet August 9, immediately preceding the Convention. The Conference will focus upon making the work of the Protestant churches with boys and girls more effective at the point of Christian world citizenship. The attendance is limited and the quota has already been filled. Fifty children's work leaders from countries other than the United States and Canada are expected to attend the conference.

### Youth workers

The Youth Department Committees of the World Council of Churches and the World Council of Christian Education will meet in Toronto August 7-10. The United Christian Youth Movement is represented in these committees.

All young people and leaders of young people are invited to attend the special youth division study conferences within the Convention itself. It is expected that about 1500 will be present for these meetings. Program plans have been made by thirty young people from fifteen different countries. Christian solutions for such matters as imperialism, communism, sexual morality, industry, and vocation will be discussed.

Following the Convention, August 17-22, the Annual Meeting of the General Council of the United Christian Youth Movement will be held at St. Thomas, Ontario. The delegates to this meeting are official representatives of denominations, councils and agencies; i. e., four youth and one adult from each of the denominations and two youth and one adult from state councils and agencies. Special items before this meeting will be the Call to United Christian Youth Action and the Westminster overture in regard to adopting common commissions by the various denominational youth fellowships.

### Church leaders

The Central Committee of the World Council of Churches meets the month before, July 8-15; the World Institute on Christian Education, in which enrollment is by invitation only comes July 22-August 10; and the Assembly of the World Council of Christian Education, limited to members of the governing body of the Council, follows the Convention, August 17-19.

### Everybody

All persons interested in Christian education from the United States and Canada are invited to attend the World Convention, the great gathering of Christians from around the world. This is held on August 10-16. As described on page .... of this issue, the Quadrennial Convention of the International Council of Religious Education will be held on Tuesday afternoon, August 16.

### Exhibits

A cooperative bookstore and a series of exhibits will be a feature of the Convention. Among the exhibits will be one on Church Architecture, at which Dr. E. M. Conover will be present for consultation with persons concerned with religious education building problems.

Registrations for the Convention should be sent to the World Council of Christian Education, 156 Fifth Ave., New York 10, N. Y. Descriptive leaflets for distribution

## The Journal in Canada

CHICAGO, ILL.—The July-August issue of the *International Journal of Religious Education* will be dedicated to the World Convention on Christian Education to be held in Toronto in August. It will include a series of articles by Canadians of various denominations, describing significant programs of Christian education in that country.

THE REV. NELSON CHAPPEL, Secretary of the Department of Christian Education of the Canadian Council of Churches, is assisting in the preparation of this number and has written an article on cooperation among the churches in Canada.

## Dr. Smart, Presbyterian Editor, Returns to Pastorate

PHILADELPHIA, Pa.—DR. JAMES D. SMART, Editor-in-Chief for the Board of Christian Education of the Presbyterian Church in the U.S.A., has accepted a call to become pastor of the Rosedale Presbyterian Church in Toronto. His resignation will be effective August 31.

For the past six years Dr. Smart has directed the construction of a completely new curriculum for the Presbyterian Church, "Christian Faith and Life—a Program for Church and Home," now in use in over 6000 churches. His chief interest, however, is in the preaching ministry. Now that the curriculum is launched, and a staff trained to carry it on, he feels that he can return to the pastorate.

## Seventh Audio-Visual Workshop to Be Held

The Seventh International Workshop in Audio-Visual Education will be held at the Northern Baptist Assembly, Green Lake, Wisconsin, August 28 through September 2. Each year the workshop is held under the auspices of the Committee on Audio-Visual and Radio Education of the International Council of Religious Education.

This workshop is planned to provide time and resources both of material and leadership to assist those who attend to work out problems related to programs using audio-visual resources. This includes production and distribution of audio-visual materials and equipment; evaluation of audio-visual resources and guidance for their utilization; research and special studies in the audio-visual field; cultivation and development of leadership in the use of audio-visual materials; and administering the program of Christian education in local church and community, with audio-visual resources integrated throughout.

Persons with audio-visual responsibilities in denominational and interdenominational agencies on the city, state, area, and national level will find the workshop a valuable experience. There will also be room for a limited number of local church leaders in audio-visual education. Expanding the work begun last year, there will be a special work group of professors and instructors in colleges and seminaries. Producers, manufacturers, and distributors of audio-visual materials and equipment are also expected.

REV. HOWARD E. TOWER, chairman of the Committee on Audio-Visual and Radio Education, will serve as general chairman of the workshop. MISS PEARL ROSSER, director of the Department of Audio-Visual and Radio Education, will serve as director.

For further information concerning the workshop, write to the Department of Audio-Visual and Radio Education, International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Illinois.

## New Magazine Published

CHICAGO, ILL.—DR. SEWARD HILTNER has been announced as the Pastoral Consultant of a new magazine called *Pastoral Psychology*. The editor is DR. SIMON DONIGER and there is an impressive Advisory Board. The magazine is of digest size and written in fairly easy style, keeping in mind the ministers and teachers rather than professional psychologists. The articles, however, are entirely authentic. Among those in the March issue which are of special interest to religious educators are "Toward an Understanding of Anxiety" by Rollo May, "Shyness in Counseling," by Seward Hiltner, and "Emotional Maturity" by Franz Alexander.

The magazine is published monthly except July and August by the Pulpit Digest Publishing Company, Great Neck, N. Y. Subscription, \$3 a year, with a 25% discount for subscriptions in groups of ten.



## Help for French Vacation Church Schools

A LIMITED, but not insignificant, project in international Christian friendship, has been going on in the Protestant community of La Chambon-sur-Lignon, Haute Loire, France, through a vacation Bible school set up in cooperation with the American resident pastor, Howard Schomer, and the French pastor, Christian Mazel.

The idea of a school in this Protestant community grew out of a visit to La Chambon in 1947 by Miss Bernice A. Buehler, Director of Children's Work, Board of Education and Publication, Evangelical and Reformed Church. The venture really began, however, in 1948 when two children's workers, Verlie Smith and Eva Beck, went to La Chambon.

Although they did not speak French fluently, they shared with the children a deep Christian fellowship and, through interpreters, provided a significant Bible school in the summer of 1948. After the school, Mrs. Schomer wrote, "Even work with children can be carried on effectively through interpreters." The children sent an appreciative letter and the French pastor wrote of the church's gratitude "for the symbol of fraternity to which these things bear witness in our church."

In the summer of 1949, Mary Meeker and Eleanor Park, public school teachers with a basic understanding of Christian education, speaking French fluently, went to La Chambon. Not only did they have a three weeks' Bible school for the boys and girls of, and the vacationers in, the community, but the school was an inspiration to French pastors and Sunday school teachers who visited it. American and French Christian

workers spent time together in an institute on Christian education.

One of the teachers, having returned to her work in the United States, reports, "I'll never be the same. I am having many opportunities to share with boys and girls the new insights I have of French children."

For the summer of 1950 it is now expected that three persons will go to France, to carry on an expanded service. Many of the American techniques in religious education are new to the French leaders, and a significant training center is beginning to develop from this sharing project. Miss Buehler has taken the leadership in securing teachers and finding funds for their expenses.

This project is not sponsored by an organized group in the United States, but it seems to hold real promise for the building of international friendship among children through children's workers concerned about Christian education.

### Dr. Goodykoontz to Succeed Dr. Sherrill at Louisville

LOUISVILLE, Ky.—The REV. HAROLD G. GOODYKOONTZ, Director of Student Work for the Presbyterian Church U.S., has been named Mary Hamilton Duncan Professor of Religious Education, by the Louisville Presbyterian Theological Seminary. He will succeed DR. LOUIS J. SHERRILL who will become a member of the staff of Union Theological Seminary July 1.

## Mr. McKendry Retires from Weekday Work

CHICAGO, Ill.—The REV. JAMES B. MCKENDRY, who has been since 192 Community Director of Religious Education in Oak Park, Illinois, has announced his retirement as of August 31. He is one of the pioneer workers in weekday religious education and has built up an outstanding program in Oak Park. He plans to go to California early in September. His successor has not yet been announced.

## Indiana Council Has Youth Leader

INDIANAPOLIS, Ind.—MISS EUNICE SMITH has recently been appointed part time Director of the Indiana Christian Youth Council, according to an announcement by DR. RALPH L. HOLLAND, General Secretary of the Indiana Council of Churches. Miss Smith, a high school teacher, has been very active in interdenominational youth work and has attended several sessions of the Central Regional Planning Conference of the UCYM.

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# Current Feature Films

## Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

\*—Outstanding for Family

†—Outstanding for Adults

**Captain Carey, U.S.A.** (Par.) Joseph Calleia, Wanda Hendrix, Alan Ladd, Francis Lederer. *Melodrama*. Former O. S. S. agent returns to scene of his wartime action in Italian village to find out who betrayed him and his coworkers to the nazis. Mysterious clues turn up, his Italian sweetheart whom he thought dead proves to be alive and married to local count, the villagers have turned against him. But he stays on to pursue his course to violent climax. . . Interesting and beautiful setting for a routine adventure plot that is often obscure, *never very sprightly*. M,Y

\***Cheaper by the Dozen** (Fox) Jeanne Crain, Myrna Loy, Clifton Webb. *Comedy*. The amazing true day-by-day experiences in the family made famous by the reminiscent novel of the same name, wherein twelve gifted children are ruled with iron hand by the father, indomitable, infallible, determined, but withal lovable and loving. . . In technicolor but not flamboyant, this is a pleasant, sentimental, *consistently entertaining* film, through which an occasional serious commentary on worthy family relationships shines through. M,Y,C

**Conspirator** (MGM) Elizabeth Taylor, Robert Taylor. *Drama*. American girl on visit to England falls deeply in love with and marries charming Guards officer. Soon she discovers that he is a Soviet agent transmitting vital military information abroad. Her fear and dread mount while he is torn between love for her and loyalty to the party. The latter wins out. . . Made in England, film is *tautly directed*, rather depressing, only occasionally hysterical. M,Y

**The Eternal Return** (French; English titles) *Drama*. The Tristan and Iseult legend, told in modern day terms and setting (hence the title) by the French poet Jean Cocteau. . . *Poetic, haunting* in the manner of Cocteau's recent "Beauty and the Beast," its atmosphere dreamy, ballet-like, suggestive of fantasy. M,Y

**Francis** (Par.) Ray Collins, Zasu Pitts, Donald O'Connor. *Comedy*. In the Burma war theater, an army mule suddenly starts to talk, condescendingly imparting amazingly helpful information to dopy lieutenant. Consternation spreads among the top brass, much of which ends up in the psychopathic ward as a result of encounters with the talking mule. . . *A completely crazy farce*, its one comic idea spun out to such lengths that it tends to become thin, but providing plenty of hearty laughs along the way. M,Y,C

**Outside the Wall** (Univ.) Richard Basehart, Signe Hasso, Marilyn Maxwell. *Melodrama*. The misadventures of ex-convict who tries to go straight but is undone by

woman whose love for the things money can buy lures him into additional crimes. Later he comes through on side of law. . . *A routine gangster melodrama*, quite depressing. M,Y

**Passport to Pimplico** (British; Rank) Stanley Holloway, Basil Radford, Margaret Rutherford, Naunton Wayne. *Comedy*. People in one small section of London discover, when delayed action of bomb uncovers hidden treasure, that they are residents of plot of land ceded forever to heirs of the Duke of Bergundy. They exploit the situation by throwing up customs and immigration barriers, dispensing with closing hours and rationing, creating crisis among high Home and Foreign office officials. . . *Delightful satire* directed by the British at themselves. Occasionally draggy, and uneven continuity may trouble some audiences, but there are plenty of compensations. Considerable drinking. M,Y,C

**The Raider** (British) *Drama*. Freighter separated from convoy in the Atlantic goes to aid of shipwrecked man drifting in lifeboat. Nearby a German submarine waits for just such a rescue. The three vessels converge for an exciting climax. . . Film made for British navy during war is now being shown in short form in the U. S. Using real seamen rather than actors, beautifully photographed in color, it avoids heroics, stereotypes, gives an *unforgettable insight into human nature*, on both the British and the German sides, *tells an exciting story besides*. M,Y

**Riding High** (Par.) Charles Bickford, Bing Crosby, Coleen Gray. *Comedy*, a remake of "Broadway Bill" of some years ago. A happy vagabond samples the luxurious life that will be his when he marries into the wealthy Higgins family, gives it up to train his beloved horse for the Derby. Crooked gamblers hire jockey to throw the race, but in spite of cruelly tight reins, the horse wins, then dies from the effort. So the gamblers are sorry, and everyone decides that racing must hereafter be honest. . . Bing is his usual relaxed, warm hearted self, but the story, rambling and with not too much significance, makes the film *not up to the star's usual standards*. M,Y

†**Three Came Home** (Fox) Claudette Colbert, Florence Desmond, Sessue Hayakawa, Patric Knowles. *Drama* from book of the same name in which Agnes Newton Keith, American-born wife of Borneo planter, related experiences in Japanese camp in which she and four-year-old son were confined with other white women and children. . . *A moving, convincingly presented series of dramatic episodes*, revealing the terrors and boredom of life in such a camp, the brutalities suffered by the inmates, the weaknesses of the victims. It condemns the Japanese, but presents them as people, many of them with redeeming qualities. M,Y

**Ticket to Tomahawk** (Fox) Anne Baxter, Walter Brennan, Dan Dailey. *Comedy*. The hilarious but danger-fraught journey of the Emma Sweeney, first train to master a new narrow gauge route up a Colorado mountain to mining village. The course is beset by wily agents of stagecoach line bent on destroying train, a

scheme frustrated by efforts of gun-totin' granddaughter of local marshal and greenhorn drummer who buys the first ticket. . . *A technicolored, nonsensical riot, satirizing mine-run westerns, packed with action and laughter-provoking incidents*. M,Y,C

†**Van Gogh** (Metropolitan Museum of Art) *Documentary short*. The life of the Dutch artist told by a commentator and illustrated by reproductions of his paintings and by details from them. . . *Amazingly effective use of camera to relate unified story*. Pictures have been effectively selected, and juxtaposition of interpretations, plus repetition, makes for effect of movement. M,Y

**Wabash Avenue** (Fox) Betty Grable, Phil Harris, Victor Mature. *Musical* set in Chicago bars and amusement place and along the 1893 World's Fair Midway concerned with dog-eat-dog rivalry between erstwhile partners in vaudeville and carnival ventures for favor of entertainer. . . *Cheap, gaudy settings and episode glorifying people and morals of the honky-tonks of the period*. Much drinking. M

**Woman of Distinction** (Col.) Edmund Gwenn, Ray Milland, Rosalind Russell. *Comedy*. Dignified dean of women in staid college suffers all manner of misadventures when she accidentally gets involved with a visiting British professor of astronomy. In the end, she decides she prefers the professor to her dignity. . . *Slapstick of the custard pie variety in a story that is so predictable from start to finish that one becomes weary long before the end*. M,Y

## FOR SUMMER CONFERENCES AND VACATION BIBLE SCHOOLS

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PITTSBURGH 209 Ninth Street	PHILADELPHIA 1505 Race Street
ST. LOUIS 2722 Pine Street	RICHMOND 8 N. 6th Street
SEATTLE, 417 Times Square	



**The Yellow Cab Man** (MGM) Gloria e Haven, James Gleason, Red Skelton. *comedy*. Wacky inventor of safety devices can't keep accidents from happening to himself. His safety glass formula is the key to a job with the Yellow Cab company; and it is his fellow cabdrivers who come en masse to his rescue when he is

cornered by a gang of men who are bent on stealing his formula but whom the hero considers his friends. . . *Utterly senseless*, of course, but entertaining as slapstick for those who like the Skelton techniques. Contains incidental plugs for a number of advertised products, a dubious device. **M,Y,C**

# Visual Materials for Vacation Church Schools

**Selected by Donald R. Lantz\***

THESE MATERIALS supplement the listings given in the April 1948 and May 1949 issues of the *International Journal of Religious Education*.

## For the Following Courses:

*Let's Go Out of Doors* (Kindergarten)  
*Exploring God's Out-of-Doors* (Primary)  
*Working with God in His World* (Primary)  
*Understanding God's World* (Junior)

## 16 mm Motion Pictures:

*Life in Mountains* (Switzerland). 10 min., black and white or color. (Coronet)  
*Marine Animals and Their Foods*. 10 min., black and white or color. (Coronet)  
 Other nature subjects are available from both Coronet Films and the Encyclopaedia Britannica Films.

## For the Following Courses:

*Bible Homes and Homes Today* (Primary)  
*Child Life in Bible Times* (Primary)

## 16 mm Motion Pictures

*Appreciating Our Parents* (Coronet)  
*Your Family* (Coronet)

## Filmstrips

*Jesus, Friend of Little Children*. Color, sale, \$5.00. (SVE)

## 2 x 2 Color Slides

*Esa: A Little Boy of Nazareth*. 31 slides, sale, \$11.50, rental, \$1.50. (Visual Education Service)  
*Villages of Palestine*. 46 slides, sale, \$27.60, rental, \$2.50. (Methodist)  
*The Art Crafts of Palestine*. 19 slides, sale, \$11.40, rental, \$2.50. (Methodist)  
*Crafts*—7 slides  
*Agriculture*—11 slides  
*Village Life*—13 slides  
*Shepherd Life*—8 slides  
*Fishing*—9 slides  
*Utensils*—6 slides

All produced by Church-Craft Pictures. For sale 50c per slide in sets only. Apply for rental from your own publishing house.

\*Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

June, 1950

## For the Following Courses:

*Discovering the Lands of the Bible* (Junior)  
*Our Living Book* (Intermediate)

## Filmstrips

*Old Testament Geography*  
*New Testament Geography*  
*Agriculture and Food*  
*Culture and Food*  
*Art, Drama, Music and Worship*  
*Trade and Commerce*

A series of black and white filmstrips taken largely from the book "Encyclopaedia of Bible Life" by Miller and Miller. About 45 pictures in each. Sale, \$3.00 each. Produced by SVE. Available from SVE or your publishing house.

*The Story of Our Bible*. 58 frames, black and white, manual. Sale, \$3.00 from your publishing house. (Congregational-Christian)

## 2 x 2 Color Slides

*A Walk Around Jerusalem*. 42 slides, sale, \$27.00, rental, \$2.50. (Methodist)  
*Jerusalem the Holy City*. 42 slides, sale, \$27.00, rental, \$2.50. (Methodist)  
*From Jerusalem to Jericho*. 27 slides, sale, \$16.20, rental, \$2.50. (Methodist)

## For the Following Courses:

*Learning from Jesus* (Primary)  
*Followers of Jesus* (Junior)  
*Living in Our Community* (Junior)

## 16 mm Motion Pictures

*Let's Share With Others* (Coronet)  
*Let's Play Fair* (Coronet)

## Filmstrips

*Living as a Christian*. Sale price, \$3.00. (Congregational-Christian)  
*Jesus, Friend of Little Children*. Color, \$5.00. (SVE). Also available as 2 x 2 slides from Visual Education Service. Sale, \$11.00, rental, \$1.50.

## For the Following Courses:

*Finding God Through Work and Worship* (Junior)  
*Friends at Work* (Junior)  
*God's World and Ours* (Intermediate)  
*We All Need Each Other* (Intermediate)

## 16mm Motion Picture

*The Fun of Being Thoughtful* (Coronet)

## Filmstrips

*God of the Hills*. A worship service using nature scenes, responsive readings and hymns. (Church Screen)

Children of Many Lands Series:

*Eskimo Children*  
*Navajo Children*  
*French-Canadian Children*  
*Colonial Children*  
*Mexican Children*  
*Children of Holland*  
*Children of Switzerland*  
*Children of China*

Sale, \$3.00 each or complete series \$21.60. (Encyclopaedia Britannica)

## Sources

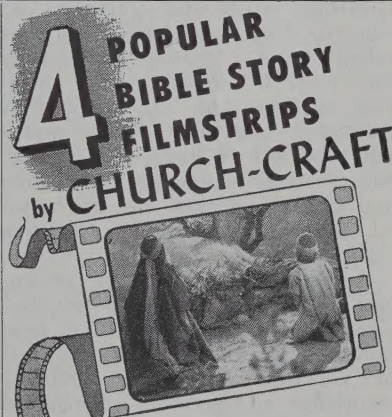
Encyclopaedia Britannica Films, 207 South Green Street, Chicago 7, Illinois.

All Coronet films are available for rent from Ideal Pictures, 58 E. South Water Street, Chicago 1, Illinois, or their branch offices. All are available in color for \$5.00 rental or in black and white for \$2.50 rental. Some other local dealers may have them also.

Visual Education Service, 409 Prospect Street, New Haven 11, Connecticut.

Society for Visual Education, 1345 W. Diversey Parkway, Chicago 14, Ill.

The United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania, has a large number of slide sets, filmstrips and records for rent. Your denominational publishing house can secure any materials you want to buy.



Intensely interesting, highly effective visual teaching aids. Based on scenes from Church-Craft's Bible Teaching Films. An excellent small-budget investment in more resultful religious instruction.

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# Editorials

DR. T. OTTO NALL, writer of the guest editorial below, is Editor of the Methodist CHRISTIAN ADVOCATE. This is the largest weekly church paper in the United States, with a circulation of over 300,000. In its stories, articles and news columns it presents in very readable fashion the news of the Church and the implications of the Christian Gospel to our day.

## Wanted: Christian Writers

THE MOST INSISTENT need of most Christian papers, including the one on which I work, is not a larger subscription list, or more advertising, or a more generous budget that would allow for better illustrations, new type faces and a more expensive grade of paper stock, but trained writers with a Christian purpose. It is a need that is never met.

In all areas of writing—imaginative and factual, literary and journalistic (and there is a vast difference), professional and amateur—Christian artists and craftsmen are wanted. Poets who look upon their talents as a Christian stewardship are wanted. Novelists and short-story writers who can show how character, and not chance, works out problems of living are wanted. News writers who know news values and Christian values, too, are wanted. Editorial writers with Christian consciences are wanted.

And what shall we say of curriculum writers? These are the requirements as set forth by one editor, Benjamin P. Browne, in a recent issue of *Christian Education*: "Biblical knowledge and accuracy, theological understanding, familiarity with the techniques of progressive pedagogy, awareness of the psychology, vocabulary and interests of the different ages of childhood and youth, together with clarity of style, gripping power in composition, and facility in production—not to mention the ability to understand the quirks of pastors, the complaints of parents, the prejudices of churches, and the idiosyncrasies of the editor-in-chief."

There are dozens of reasons why people write. But the basic motive for the Christian writer must always be his consuming desire to tell the good news that we call the Gospel. Whatever secondary motivation he may have, his chief aim must

be that of showing the purpose of God over against the cross-purposes of men.

This suggests that there is a Christian viewpoint in writing. It is not a matter of subjects chosen, or forms of expression used, or even the kind of periodical in which the manuscript is published. It is not a matter of content, or structure, or style. The Christian purpose affects all of these, of course, and the finished product is high in religious values.

There are some who would narrow this to some specialized viewpoint. "There is a Catholic outlook, because when a man is a Catholic, he must act as a Catholic," wrote the editor of *Sign*, one of the leading Roman Catholic monthlies. "It is the job of the Catholic press to give this Catholic outlook on the jigsaw puzzle that is the world today." But the Protestant press does not hold such a limited conception of the Christian viewpoint. We are not thinking in terms of a denominational or creedal or social interpretation. Christian writers had better not write that way.

But they can assume that people generally are interested in religion that is relevant, as Christianity must be. The fault of most Christian writers, as they attempt to press their religious knowledge and enthusiasm into service, is that they begin with the wrong persons. They start with themselves, not with their readers.

Consider the Christian writer for a moment. He has an idea that he wants to get over, an experience that he wants to share. He sits down at his typewriter, commits his idea to paper, puts the manuscript into an envelope (usually without return postage) and sends it off to his favorite editor. Then he looks for it in the next copy of the paper. When the manuscript comes back instead, he thinks mean thoughts—and maybe he writes them—about the editor. The trouble is with the writer, for he has started at the wrong end of the writing process.

Arthur Schopenhauer, who made many wise remarks on a number of subjects, was never wiser than when he remarked that "thought so far follows the law of gravity that it travels from head to paper much more readily than from paper to head." And the Christian writer, convinced of his message and under-

standing every syllable of it, must be willing to start with the reader where he is, and then, with skill and patience, to try to lead him somewhere else. This requires all the skills of the craft of journalism.

Most of all, however, it requires an ability to go beneath the surface of things as they seem to the values that escape most observers. Many writers, even Christian writers, are like the newspaper writer who did a story for a newspaper in Dayton, Ohio, when Orville and Wilbur Wright were experimenting with their aeroplane at Kittyhawk, N. C. On December 17, 1903, their machine, with gasoline motor attached, flew 260 yards for the first successful flight of an aeroplane. The paper reported that two local bicycle merchants who had been in North Carolina for a few days had written that they expected to be home for the Christmas holidays.

Too much writing is like that. But the Christian writer who is sure of his convictions, who has paid the price to acquire the skills to interest and convince the reader, and who knows how to look beneath surface values will not lack for opportunities. The "help wanted" sign for such writers hangs out everywhere.

T. OTTO NALL

## The Cover Picture

THE APPEALING PICTURE, "Christ and the Children," on the cover, is the Children," on the cover, is once more available for purchase. It is by a modern Hungarian artist, Komárami-Kacz, and is in lovely colors, with much rose and green. Limited numbers of imported prints were sold before the war, but have been out of stock for some years. At the instance of the Rev. Ernest O. Armbruster, Director of Research and Service for the United Lutheran Publication House, the New York Graphic Society has had a printing made from the original plates in Austria.

This is a large-sized print, 27¾x 39 inches, and is particularly appropriate for children's departments in the church school or for homes. A special 25% discount is offered to *Journal* readers, bringing the price to \$9.00 (educational rate). Orders for private use should be sent through denominational bookstores. Churches, religious organizations and schools may order directly from the New York Graphic Society, 10 West 33rd St., New York 10, N. Y. Please mention the *Journal* when ordering to insure reduced rate.